

Encyclopædia of Religion and Ethics

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LISTS OF ABBREVIATIONS

I. GENERAL

A.R. = Anno Hijrac (A.D. 622).
 Ak. = Akkadian.
 Alex. = Alexandrian.
 Amer. = American.
 Apoc. = Apocalypse, Apocalyptic.
 Apocr. = Apocrypha.
 Aq. = Aquila.
 Arab. = Arabic.
 Aram. = Aramaic.
 Arm. = Armenian.
 Ary. = Aryan.
 As. = Asiatic.
 Assyr. = Assyrian.
 AT = Altes Testament.
 AV = Authorized Version.
 AVm = Authorized Version margin.
 A.Y. = Anno Yazdagird (A.D. 639).
 Bab. = Babylonian.
 c. = *circa*, about.
 Can. = Canaanite.
 cf. = compare.
 ct. = contrast.
 D = Deuteronomist.
 E = Elohist.
 edd. = editions or editors.
 Eryp. = Egyptian.
 Eng. = English.
 Eth. = Ethiopic.
 EV, EVV = English Version, Versions.
 f. = and following verse or page.
 ff. = and following verses or pages.
 Fr. = French.
 Germ. = German.
 Gr. = Greek.
 H = Law of Holiness.
 Heb. = Hebrew.
 Hel. = Hellenistic.
 Hex. = Hexateuch.
 Himy. = Himyaritic.
 Ir. = Irish.
 Iran. = Iranian.

Isr. = Israelite.
 J = Jahwist.
 J' = Jehovah.
 Jerus. = Jerusalem.
 Jos. = Josephus.
 LXX = Septuagint.
 Min. = Minean.
 MSS = Manuscripts.
 MT = Massoretic Text.
 n. = note.
 NT = New Testament.
 Onk. = Onkelos.
 OT = Old Testament.
 P = Priestly Narrative.
 Pal. = Palestine, Palestinian.
 Pent. = Pentateuch.
 Pers. = Persian.
 Phil. = Philistine.
 Phoen. = Phœnician.
 Pr. Bk. = Prayer Book.
 R = Redactor.
 Rom. = Roman.
 RV = Revised Version.
 RVm = Revised Version margin.
 Sab. = Sabæan.
 Sam. = Samaritan.
 Sem. = Semitic.
 Sept. = Septuagint.
 Sin. = Sinaitic.
 Skr. = Sanskrit.
 Symm. = Symmachus.
 Syr. = Syriac.
 t. (following a number) = times.
 Talm. = Talmud.
 Targ. = Targum.
 Theod. = Theodotion.
 TR = Textus Receptus, Received Text.
 tr. = translated or translation.
 VSS = Versions.
 Vulg., Vg. = Vulgate.
 WH = Westcott and Hort's text.

II. BOOKS OF THE BIBLE

Old Testament.

Gn = Genesis.	Ca = Canticles.
Ex = Exodus.	Is = Isaiah.
Lv = Leviticus.	Jer = Jeremiah.
Nu = Numbers.	La = Lamentations.
Dt = Deuteronomy.	Ezk = Ezekiel.
Jos = Joshua.	Dn = Daniel.
Jg = Judges.	Hos = Hosea.
Ru = Ruth.	Jl = Joel.
1 S, 2 S = 1 and 2 Samnel.	Am = Amos.
1 K, 2 K = 1 and 2 Kings.	Ob = Obadiah.
1 Ch, 2 Ch = 1 and 2 Chronicles.	Jon = Jonah.
Ezr = Ezra.	Mic = Micah.
Neh = Nehemiah.	Nah = Nahum.
Est = Esther.	Hab = Habakkuk.
Job.	Zeph = Zephaniah.
Ps = Psalms.	Hag = Haggai.
Pr = Proverbs.	Zec = Zechariah.
Ec = Ecclesiastes.	Mal = Malachi.

Apocrypha.

1 Es, 2 Es = 1 and 2 Esdras.	To = Tobit.
	Jth = Judith.

Ad. Est = Additions to Esther.	Sus = Susanna.
Wis = Wisdom.	Bel = Bel and the Dragon.
Sir = Sirach or Ecclesiasticus.	Pr. Man = Prayer of Manasses.
Bar = Baruch.	1 Mac, 2 Mac = 1 and 2 Maccabees.
Three = Song of the Three Children.	

New Testament.

Mt = Matthew.	1 Th, 2 Th = 1 and 2 Thessalonians.
Mk = Mark.	1 Ti, 2 Ti = 1 and 2 Timothy.
Lk = Luke.	Tit = Titus.
Jn = John.	Philem = Philemon.
Ac = Acts.	He = Hebrews.
Ro = Romans.	Ja = James.
1 Co, 2 Co = 1 and 2 Corinthians.	1 P, 2 P = 1 and 2 Peter.
Gal = Galatians.	1 Jn, 2 Jn, 3 Jn = 1, 2, and 3 John.
Eph = Ephesians.	Jude.
Ph = Philippians.	Rev = Revelation.
Col = Colossians.	

III. FOR THE LITERATURE

1. The following authors' names, when unaccompanied by the title of a book, stand for the works in the list below.

- Baethgen = *Beiträge zur sem. Religionsgesch.*, 1888.
 Baldwin = *Dict. of Philosophy and Psychology*, 3 vols. 1901-05.
 Barth = *Nominalbildung in den sem. Sprachen*, 2 vols. 1889, 1891 (²1894).
 Benzinger = *Heb. Archäologie*, 1894.
 Brockelmann = *Gesch. d. arab. Litteratur*, 2 vols. 1897-1902.
 Bruns-Sachau = *Syr.-Röm. Rechtsbuch aus dem fünften Jahrhundert*, 1880.
 Budge = *Gods of the Egyptians*, 2 vols. 1903.
 Daremberg-Saglio = *Dict. des ant. grec. et rom.*, 1886-90.
 De la Saussaye = *Lehrbuch der Religionsgesch.*³, 1905.
 Denzinger = *Enchiridion Symbolorum*¹¹, Freiburg im Br., 1911.
 Deussen = *Die Philos. d. Upanishads*, 1899 [Eng. tr., 1906].
 Doughty = *Arabia Deserta*, 2 vols. 1888.
 Grimm = *Deutsche Mythologie*⁴, 3 vols. 1875-78, Eng. tr. *Teutonic Mythology*, 4 vols. 1882-88.
 Hamburger = *Realencyclopädie für Bibel u. Talmud*, i. 1870 (²1892), ii. 1883, suppl. 1886, 1891 f., 1897.
 Holder = *Altceltischer Sprachschatz*, 1891 ff.
 Holtzmann-Zöpfel = *Lexicon f. Theol. u. Kirchenwesen*², 1895.
 Howitt = *Native Tribes of S.E. Australia*, 1904.
 Jubainville = *Cours de Litt. celtique*, i.-xii., 1883 ff.
 Lagrange = *Études sur les religions sémitiques*², 1904.
 Lane = *An Arabic-English Lexicon*, 1863 ff.
 Lang = *Myth, Ritual, and Religion*², 2 vols. 1899.
 Lepsius = *Denkmäler aus Aegypten u. Aethiopien*, 1849-60.
 Lichtenberger = *Encyc. des sciences religieuses*, 1876.
 Lidzbarski = *Handbuch der nordsem. Epigraphik*, 1898.
 McCurdy = *History, Prophecy, and the Monuments*, 2 vols. 1894-96.
 Muir = *Orig. Sanscrit Texts*, 1858-72.
 Müss-Arnolt = *A Concise Dict. of the Assyrian Language*, 1894 ff.
 Nowack = *Lehrbuch d. heb. Archäologie*, 2 vols. 1894.
 Pauly-Wissowa = *Realencyc. der classischen Altertumswissenschaft*, 1894 ff.
 Perrot-Chipiez = *Hist. de l'art dans l'antiquité*, 1881 ff.
 Preller = *Römische Mythologie*, 1858.
 Réville = *Religion des peuples non-civilisés*, 1883.
 Riehm = *Handwörterbuch d. bibl. Altertums*², 1893-94.
 Robinson = *Biblical Researches in Palestine*², 1856.
 Roscher = *Lex. d. gr. u. röm. Mythologie*, 1884 ff.
 Schaff-Herzog = *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, 1908 ff.
 Schenkel = *Bibel-Lexicon*, 5 vols. 1869-75.
 Schürer = *GJV*³, 3 vols. 1898-1901 [*HJP*, 5 vols. 1890 ff.].
 Schwally = *Leben nach dem Tode*, 1892.
 Siegfried-Stade = *Heb. Wörterbuch zum AT*, 1893.
 Smend = *Lehrbuch der alttest. Religionsgesch.*², 1899.
 Smith (G. A.) = *Historical Geography of the Holy Land*⁴, 1897.
 Smith (W. R.) = *Religion of the Semites*², 1894.
 Spencer (H.) = *Principles of Sociology*³, 1885-96.
 Spencer-Gillen^a = *Native Tribes of Central Australia*, 1899.
 Spencer-Gillen^b = *Northern Tribes of Central Australia*, 1904.
 Swete = *The OT in Greek*, 3 vols. 1893 ff.
 Tylor (E. B.) = *Primitive Culture*³, 1891 [⁴1903].
 Ueberweg = *Hist. of Philosophy*, Eng. tr., 2 vols. 1872-74.
 Weber = *Jüdische Theologie auf Grund des Talmud u. verwandten Schriften*², 1897.
 Wiedemann = *Die Religion der alten Aegypter*, 1890 [Eng. tr., revised, *Religion of the Anc. Egyptians*, 1897].
 Wilkinson = *Manners and Customs of the Ancient Egyptians*, 3 vols. 1878.
 Zunz = *Die gottesdienstlichen Vorträge der Juden*², 1892.

2. Periodicals, Dictionaries, Encyclopædias, and other standard works frequently cited.

- AA = Archiv für Anthropologie.
 AAOJ = American Antiquarian and Oriental Journal.
 ABAW = Abhandlungen d. Berliner Akad. d. Wissenschaften.
 AE = Archiv für Ethnographie.
 AEG = Assyr. and Eng. Glossary (Johns Hopkins University).
 AGG = Abhandlungen der Göttinger Gesellschaft der Wissenschaften.
 AGPh = Archiv für Geschichte der Philosophie.
 AHR = American Historical Review.
 AHT = Ancient Hebrew Tradition (Hommel).
 AJPh = American Journal of Philology.
 AJP = American Journal of Psychology.
 AJRPE = American Journal of Religious Psychology and Education.
 AJSL = American Journal of Semitic Languages and Literature.
 AJTh = American Journal of Theology.
 AMG = Annales du Musée Guimet.
 APES = American Palestine Exploration Society.
 APF = Archiv für Papyrussforschung.
 AR = Anthropological Review.
 ARW = Archiv für Religionswissenschaft.
 AS = Acta Sanctorum (Bollandus).
 ASG = Abhandlungen der Sächsischen Gesellschaft der Wissenschaften.
 ASoc = L'Année Sociologique.
 ASWI = Archaeological Survey of W. India.
 AZ = Allgemeine Zeitung.
 BAG = Beiträge zur alten Geschichte.
 BASS = Beiträge zur Assyriologie u. sem. Sprachwissenschaft (edd. Delitzsch and Haupt).
 BCH = Bulletin de Correspondance Hellénique.
 BE = Bureau of Ethnology.
 BG = Bombay Gazetteer.
 BJ = Bellum Judaicum (Josephus).
 BL = Bampton Lectures.
 BLE = Bulletin de Littérature Ecclésiastique.
 BOR = Bab. and Oriental Record.
 BS = Bibliotheca Sacra.
 BSA = Annual of the British School at Athens.
 BSAA = Bulletin de la Soc. archéologique à Alexandrie.
 BSAL = Bulletin de la Soc. d'Anthropologie de Lyon.
 BSAP = Bulletin de la Soc. d'Anthropologie, etc., Paris.
 BSG = Bulletin de la Soc. de Géographie.
 BTS = Buddhist Text Society.
 BW = Biblical World.
 BZ = Biblische Zeitschrift.

- CAIBL*=Comptes rendus de l'Académie des Inscriptions et Belles-Lettres.
CBTS=Calcutta Buddhist Text Society.
CE=Catholic Encyclopedia.
CF=Childhood of Fiction (MacCulloch).
CGS=Cults of the Greek States (Farnell).
CI=Census of India.
CIA=Corpus Inscript. Atticarum.
CIE=Corpus Inscript. Etruscarum.
CIG=Corpus Inscript. Graecarum.
CIL=Corpus Inscript. Latinarum.
CIS=Corpus Inscript. Semiticarum.
COT=Cuneiform Inscriptions and the OT [Eng. tr. of *KAT*²; see below].
CR=Contemporary Review.
CeR=Celtic Review.
CLR=Classical Review.
CQR=Church Quarterly Review.
CSEL=Corpus Script. Eccles. Latinorum.
DAC=Dict. of the Apostolic Church.
DACL=Dict. d'Archéologie chrétienne et de Liturgie (Cabrol).
DB=Dict. of the Bible.
DCA=Dict. of Christian Antiquities (Smith-Cheetham).
DCB=Dict. of Christian Biography (Smith-Wace).
DCG=Dict. of Christ and the Gospels.
DI=Dict. of Islam (Hughes).
DNB=Dict. of National Biography.
DPhP=Dict. of Philosophy and Psychology.
DWA W=Denkschriften der Wiener Akad. der Wissenschaften.
EBi=Encyclopædia Biblica.
EBr=Encyclopædia Britannica.
EEFM=Egyp. Explor. Fund Memoirs.
EI=Encyclopædia of Islâm.
ERE=The present work.
Exp=Expositor.
ExpT=Expository Times.
FHG=Fragmenta Historicorum Græcorum (coll. C. Müller, Paris, 1835).
FL=Folklore.
FLJ=Folklore Journal.
FLR=Folklore Record.
GA=Gazette Archéologique.
GB=Golden Bough (Frazer).
GGA=Göttingische Gelehrte Anzeigen.
GGN=Göttingische Gelehrte Nachrichten (Nachrichten der königl. Gesellschaft der Wissenschaften zu Göttingen).
GIAP=Grundriss d. Indo-Arischen Philologie.
GrP=Grundriss d. Iranischen Philologie.
GJV=Geschichte des jüdischen Volkes.
GVI=Geschichte des Volkes Israel.
HAI=Handbook of American Indians.
HDB=Hastings' Dict. of the Bible.
HE=Historia Ecclesiastica.
HGHL=Historical Geography of the Holy Land (G. A. Smith).
HI=History of Israel.
HJ=Hibbert Journal.
HJP=History of the Jewish People.
HL=Hibbert Lectures.
HN=Historia Naturalis (Pliny).
HWB=Handwörterbuch.
IA=Indian Antiquary.
ICC=International Critical Commentary.
ICO=International Congress of Orientalists.
ICR=Indian Census Report.
IG=Inscript. Græcæ (publ. under auspices of Berlin Academy, 1873 ff.).
IGA=Inscript. Græcæ Antiquissimæ.
IGI=Imperial Gazetteer of India² (1885); new edition (1908-09).
IJE=International Journal of Ethics.
ITL=International Theological Library.
JA=Journal Asiatique.
JAFL=Journal of American Folklore.
JAI=Journal of the Anthropological Institute.
JAOS=Journal of the American Oriental Society.
JASB=Journal of the Anthropological Society of Bombay.
JASBe=Journ. of As. Soc. of Bengal.
JBL=Journal of Biblical Literature.
JBTS=Journal of the Buddhist Text Society.
JD=Journal des Débats.
JDTb=Jahrbücher f. deutsche Theologie.
JE=Jewish Encyclopedia.
JGOS=Journal of the German Oriental Society.
JHC=Johns Hopkins University Circulars.
JHS=Journal of Hellenic Studies.
JLZ=Jenäer Literaturzeitung.
JPh=Journal of Philology.
JPTb=Jahrbücher für protestantische Theologie.
JPTS=Journal of the Pali Text Society.
JQR=Jewish Quarterly Review.
JRAI=Journal of the Royal Anthropological Institute.
JRAS=Journal of the Royal Asiatic Society.
JRASBo=Journal of the Royal Asiatic Society, Bombay branch.
JRASC=Journal of the Royal Asiatic Society, Ceylon branch.
JRASK=Journal of the Royal Asiatic Society, Korean branch.
JRGS=Journal of the Royal Geographical Society.
JRS=Journal of Roman Studies.
JThSt=Journal of Theological Studies.
*KAT*²=Die Keilinschriften und das AT² (Schrader), 1833.
*KAT*³=Zimmern-Winckler's ed. of the preceding (really a totally distinct work), 1903.
KB or *K/B*=Keilinschriftliche Bibliothek (Schrader), 1889 ff.
KGF=Keilinschriften und die Geschichtsforschung, 1878.
LCEI=Literarisches Centralblatt.
LOPh=Literaturblatt für Oriental. Philologie.
LOT=Introduction to Literature of OT (Driver).
LP=Legend of Perseus (Hartland).
LSSt=Leipziger sem. Studien.
M=Mélusine.
MAIBL=Mémoires de l'Acad. des Inscriptions et Belles-Lettres.
MBAW=Monatsbericht d. Berliner Akad. d. Wissenschaften.
MGH=Monumenta Germaniæ Historica (Pertz).
MGJV=Mittheilungen der Gesellschaft für jüdische Volkskunde.
MGWJ=Monatsschrift für Geschichte und Wissenschaft des Judentums.
MI=Origin and Development of the Moral Ideas (Westermarck).
MNDPV=Mittheilungen u. Nachrichten des deutschen Palästina-Vereins.
MR=Methodist Review.
MVG=Mittheilungen der vorderasiatischen Gesellschaft.
MWJ=Magazin für die Wissenschaft des Judentums.
NBAC=Nuovo Bullettino di Archeologia Cristiana.
NC=Nineteenth Century.
NHWB=Neuhebräisches Wörterbuch.
NINQ=North Indian Notes and Queries.
NKZ=Neue kirchliche Zeitschrift.
NQ=Notes and Queries.
NR=Native Races of the Pacific States (Bancroft).
NTZG=Neutestamentliche Zeitgeschichte.
OED=Oxford English Dictionary.
OLZ=Orientalische Literaturzeitung.
OS=Onomastica Sacra.
OTJC=Old Testament in the Jewish Church (W. R. Smith).
OTP=Oriental Translation Fund Publications.
PAOS=Proceedings of American Oriental Society.

<i>PASB</i> = Proceedings of the Anthropological Soc. of Bombay.	<i>SBAW</i> = Sitzungsberichte d. Berliner Akademie d. Wissenschaften.
<i>PB</i> = Polychrome Bible (English).	<i>SBB</i> = Sacred Books of the Buddhists.
<i>PBE</i> = Publications of the Bureau of Ethnology.	<i>SBE</i> = Sacred Books of the East.
<i>PC</i> = Primitive Culture (Tylor).	<i>SBOT</i> = Sacred Books of the OT (Hebrew).
<i>PEFM</i> = Palestine Exploration Fund Quarterly Memoirs.	<i>SDB</i> = Single-vol. Dict. of the Bible (Hastings).
<i>PEFSt</i> = Palestine Exploration Fund Statement.	<i>SK</i> = Studien und Kritiken.
<i>PG</i> = Patrologia Græca (Migne).	<i>SMA</i> = Sitzungsberichte d. Münchener Akademie.
<i>PJB</i> = Preussische Jahrbücher.	<i>SSGW</i> = Sitzungsberichte d. Kgl. Sächs. Gesellsch. d. Wissenschaften.
<i>PL</i> = Patrologia Latina (Migne).	<i>SWAW</i> = Sitzungsberichte d. Wiener Akademie d. Wissenschaften.
<i>PNQ</i> = Punjab Notes and Queries.	<i>TAPA</i> = Transactions of American Philological Association.
<i>PR</i> = Popular Religion and Folklore of N. India (Crooke).	<i>TASJ</i> = Transactions of the Asiatic Soc. of Japan.
<i>PRE</i> ³ = Prot. Realencyclopädie (Herzog-Hauck).	<i>TC</i> = Tribes and Castes.
<i>PRR</i> = Presbyterian and Reformed Review.	<i>TES</i> = Transactions of Ethnological Society.
<i>PRS</i> = Proceedings of the Royal Society.	<i>ThLZ</i> = Theologische Literaturzeitung.
<i>PRSE</i> = Proceedings Royal Soc. of Edinburgh.	<i>ThT</i> = Theol. Tijdschrift.
<i>PSBA</i> = Proceedings of the Society of Biblical Archaeology.	<i>TRHS</i> = Transactions of Royal Historical Society.
<i>PTS</i> = Pali Text Society.	<i>TRSE</i> = Transactions of Royal Soc. of Edinburgh.
<i>RA</i> = Revue Archéologique.	<i>TS</i> = Texts and Studies.
<i>RAnth</i> = Revue d'Anthropologie.	<i>TSBA</i> = Transactions of the Soc. of Biblical Archaeology.
<i>RAS</i> = Royal Asiatic Society.	<i>TU</i> = Texte und Untersuchungen.
<i>RAssyr</i> = Revue d'Assyriologie.	<i>WAI</i> = Western Asiatic Inscriptions.
<i>RB</i> = Revue Biblique.	<i>WZKM</i> = Wiener Zeitschrift f. Kunde des Morgenlandes.
<i>RBEW</i> = Reports of the Bureau of Ethnology (Washington).	<i>ZA</i> = Zeitschrift für Assyriologie.
<i>RC</i> = Revue Critique.	<i>ZA</i> = Zeitschrift für ägypt. Sprache u. Altertumswissenschaft.
<i>RCel</i> = Revue Celtique.	<i>ZATW</i> = Zeitschrift für die alttest. Wissenschaft.
<i>RCh</i> = Revue Chrétienne.	<i>ZCK</i> = Zeitschrift für christliche Kunst.
<i>RDM</i> = Revue des Deux Mondes.	<i>ZCP</i> = Zeitschrift für celtische Philologie.
<i>RE</i> = Realencyclopädie.	<i>ZDA</i> = Zeitschrift für deutsches Altertum.
<i>REG</i> = Revue des Études Grecques.	<i>ZDMG</i> = Zeitschrift der deutschen morgenländischen Gesellschaft.
<i>REG</i> = Revue Égyptologique.	<i>ZDPV</i> = Zeitschrift des deutschen Palästina-Vereins.
<i>REJ</i> = Revue des Études Juives.	<i>ZE</i> = Zeitschrift für Ethnologie.
<i>REth</i> = Revue d'Ethnographie.	<i>ZKF</i> = Zeitschrift für Keilschriftforschung.
<i>RGG</i> = Die Religion in Geschichte und Gegenwart.	<i>ZKG</i> = Zeitschrift für Kirchengeschichte.
<i>RHLR</i> = Revue d'Histoire et de Littérature religieuses.	<i>ZKT</i> = Zeitschrift für kathol. Theologie.
<i>RHR</i> = Revue de l'Histoire des Religions.	<i>ZKWL</i> = Zeitschrift für kirchl. Wissenschaft und kirchl. Leben.
<i>RM</i> = Revue du monde musulman.	<i>ZM</i> = Zeitschrift für die Mythologie.
<i>RN</i> = Revue Numismatique.	<i>ZNTW</i> = Zeitschrift für die neuest. Wissenschaft.
<i>RP</i> = Records of the Past.	<i>ZPhP</i> = Zeitschrift für Philosophie und Pädagogik.
<i>RPh</i> = Revue Philosophique.	<i>ZTK</i> = Zeitschrift für Theologie und Kirche.
<i>RQ</i> = Römische Quartalschrift.	<i>ZVK</i> = Zeitschrift für Volkskunde.
<i>RS</i> = Revue sémitique d'Épigraphie et d'Hist. ancienne.	<i>ZVRW</i> = Zeitschrift für vergleichende Rechtswissenschaft.
<i>RSA</i> = Recueil de la Soc. archéologique.	<i>ZWT</i> = Zeitschrift für wissenschaftliche Theologie.
<i>RSI</i> = Reports of the Smithsonian Institution.	
<i>RTAP</i> = Recueil de Travaux relatifs à l'Archéologie et à la Philologie.	
<i>RTP</i> = Revue des traditions populaires.	
<i>RThPh</i> = Revue de Théologie et de Philosophie.	
<i>RTr</i> = Recueil de Travaux.	
<i>RVV</i> = Religionsgeschichtliche Versuche und Vorarbeiten.	
<i>RWB</i> = Realwörterbnch.	

[A small superior number designates the particular edition of the work referred to, as *KAT*², *LOT*⁶, etc.]

597]; Hor. *Od.* i. iv. 6, xxx. 6, iv. vii. 5; Ov. *Fast.* v. 215 ff.).

3. **Worship.**—It is in local cult rather than in national mythology that the oldest Greek religious conceptions are found. The Charites are no exception to this rule, for their worship affords distinct traces of their original character of Nature powers. The most important seats of their worship were the Minyan Orchomenos in Boeotia, Athens, and Sparta. At Orchomenos we read that Eteocles was the first who sacrificed to the Charites, and that they were represented by natural stones which were said to have fallen to him from heaven. Further, we are told that their sanctuary was the oldest in Orchomenos, and that Eteocles 'instituted three Charites'—whose names, however, the Boeotians did not remember (Paus. ix. xxxv. 1, xxxviii. 1; Theocr. *Id.* xvi. 104). Now, at Athens only two Charites were originally worshipped, and at Sparta they were always two (Paus. ix. xxxv. 1), while the above somewhat ambiguous references to their worship at Orchomenos suggest that there also two may have been the original number. In view of these as well as of other facts relating to the Charites, J. E. Harrison observes:

'The ancient Charites at Orchomenos, at Sparta, at Athens, were two, and it may be conjectured that they took form as the Mother and the Maid—the ordinary twofold aspect of Nature goddesses (*Proleg. to Study of Gr. Rel.* 237).

Much of what follows in this paragraph points in the same direction. At Orchomenos the temple of the Charites stood near the city, in the rich vale of the Cephissus. In its neighbourhood was a temple of Dionysus, and a spring sacred to Aphrodite (Serv. *ad Virg. Aen.* i. 720)—both, as we have seen, closely related to the Charites. To the temple of the Charites the peasants of the country-side brought a priestly tithe. In honour of the goddesses there was a festival (the *Χαριτήρια*) with musical contests, of which records are still extant (*CIG*, nos. 1583, 1584). The *Χαριτήρια* were, further, celebrated with nocturnal dances, after which cakes of roasted wheat and honey were distributed (Eustath. *ad Hom. Od.* xviii. 194). This worship as a whole (and notably the last-named feature) points clearly to goddesses of natural plenty and fertility. At Athens, as already noted, the original Charites were two. Their names, Auxo and Hegemone, are such as belong to spirits of vegetation. Auxo is the goddess of growth, Hegemone the 'conductress' of the growing plant, as Furtwängler puts it, 'to light and bloom and fruit.' They were invoked along with Helios, with Thallo and Carpo (the Horæ of Spring and Autumn), and Pandrosos, goddess of dew (Paus. ix. xxxv. 1; Pollux, viii. 106). In front of the Acropolis stood the images of three Charites, said to be the work of Socrates, but associated with them was one of those secret cults which belong especially to Nature-worship (Paus. ix. xxxv. 1). In Aristoph. *Thesm.* 300 the Charites are invoked in company with agrarian deities, and at the Eleusinia they received an offering along with Hermes (A. Mommsen, *Heortol.*, 1864, p. 257), 'whose worship as the young male god of fertility, of flocks and herds, was so closely allied to that of the Charites' (J. E. Harrison, *op. cit.* 291). At Sparta the two Charites were known as Cleia and Phaenna (sound and light)—names which speak of Nature, while also suggesting the life of man. The Spartans built a temple for them on the river Tiasa (Paus. iii. xviii. 4, etc.), and at Sparta itself was a temple of the Charites and Dioscuri (*ib.* xiv. 6). We read also of cults of the Charites in Paros, Thasos, Cyzicus, Elis, Olympia, and Hermione.

4. **Art.**—The treatment of the Charites in art is a large subject, of which only the barest outline is here attempted. The representations may be

divided generally into the two great classes of the draped figures and the nude. These were the productions respectively of an earlier and a later age (Paus. ix. xxxv. 2). The triad of Charites was early represented in art. Sometimes they figured in independent groups, and sometimes as the adjuncts of some superior deity, as in the case of the Zeua of Pheidias, above whose throne were, on the one side, three Horæ, on the other, three Charites (*ib.* v. xi. 7). In the earlier period no attempt seems to have been made so to arrange the figures as to express a single unifying idea. They stood separate from each other, and were sometimes distinguished by separate attributes. Thus the Charites on the hand of the Delian Apollo (see above) held, the first a lyre, the second flutes, and the third a ayrinx at her lips. Later on we meet with a type in which they hold one another's hand, tripping the while lightly to the left in a solemn dancing measure. We have examples of this type on relief fragments and on coins. It was the Hellenistic age which, in its search for sensuous charm, developed the naked type of Charites, but it seems to have been preceded by a period when a composite type prevailed, in which the figures are only partially draped. Thus Seneca, referring to a type of Charites, which was apparently known in the time of Chrysippus (3rd cent. B.C.), describes them as 'manibus implexis solutaeque et perlucida veste' (*de Benef.* i. 3). But that even in the 3rd cent. the nude type had been introduced is rendered probable by a fragment of Euphorion (c. 221 B.C.), in which he alludes *χαρίων ἀπαρτίτων*. Once introduced, the nude type attained such vogue that for the Roman period we cannot point with certainty to any example of the other. The figures do not in this, as in a previous type, stand in a line with hands joined. The arrangement rather suggests a circle, in which two Charites face the beholder, while the third and central figure is seen from behind, the whole forming a charming composition. Examples of it are found chiefly on wall-pictures and cut stones.

LITERATURE.—Roscher, *Lex. d. Mythol.* i. 873 ff. (Leipzig, 1884-90); Pauly-Wissowa, iii. 2150 ff. (Stuttgart, 1890); Schnemann-Lipsius, *Gr. Alterthümer*, Berlin, 1897, vol. ii.; Preller-Robert, *Gr. Mythologie* 4, i. 481-484 (Berlin, 1894); K. O. Müller, *Orchomenos* (Breslau, 1844); Smith's *Dict. of Gr. and Rom. Biog. and Mythol.*, London, 1853, vol. i.; J. E. Harrison, *Proleg. to the Study of Gr. Rel.*, Cambridge, 1903, pp. 286-299, 438, 439; H. Usener, *Götternamen*, Bonn, 1896, p. 131 ff.; O. Gruppe, *Griech. Mythol. und Religionsgesch.*, Munich, 1906, index s.v. 'Charites.' I. F. BURNS.

CHARITY.—1. Its nature.—Charity is a species of goodwill or benevolence, and, therefore, attaches itself to the amiable and generous side of human nature. It is a fixed attitude of the soul; no mere mood or passing impulse, but a disposition, showing itself outwardly in kindly unsympathetic deeds. It is essentially social and unselfish; and the principle of it is, 'I am a man, and take an interest in everything pertaining to humanity' (*homo sum, humani nihil a me alienum puto*, Ter. *Heaut.* i. i. 24). Consequently, it is magnanimous: it thinks the best of human beings, and has for its end their interests and welfare. It is joined also with humility, not grudging to stoop if only it may serve. It acts in a twofold way, positively and negatively—it confers benefits, and it refrains from injuring; on the other hand, when itself injured, it is swift to forgive. It is thus no mere emotion, but involves, besides, both intellect and will. It is feeling that issues in doing; but, as the doing is of the nature of beneficence, it is regulated by wisdom and discretion. Hence, charity may sometimes assume an austere and even apparently an unsympathetic aspect towards its object. When that object's real good cannot be achieved without inflicting pain and suffering, charity does not

shrink from the infliction: it will even refuse to be tolerant, if tolerance means simply complaisance that would work harm. It is, further, in league with justice, and eschews favouritism and partiality, not allowing itself to be misled by mere fondness. Moreover, a sharp distinction must be drawn between charity and amiability or good nature—the latter of which is frequently a weakness and may be detrimental to true charity, although it may also be turned to account in its service.

'There is a softness and milkiness of temper,' as an 18th cent. writer quaintly puts it, 'that cannot say nay to anything; but he that can never refuse a favour, can hardly be said ever to grant one: for it is wrested from him, not given; he does it to rid himself of an opportunity, and save the trouble of a denial, in which case it is a weakness rather than a virtue. Hence good nature is often called, and sometimes really proceeds from, folly, which gets no thanks when it proves most beneficial: for men applaud themselves for having gained a compliance by wheedling or pressing, and secretly laugh at the silly thing that could be won by such artifices' (Tucker, *The Light of Nature Pursued*, i. 252).

From all this it will be seen that charity presupposes the exercise of the sympathetic imagination—the power of entering into the experiences of others and making them one's own; the power of realizing (not only understanding, but also appropriating) others' circumstances, point of view, ideas, purposes, aspirations, motives, pleasures and pains, joys and sorrows. Only thus can it be effective, rejoicing with them that rejoice; weeping with them that weep (Ro 12¹⁵).

Now, this which holds good of charity regarded as a moral excellence is applicable also to Christian charity. But there are specific differences. Charity as 'the royal law,' 'the perfect law, the law of liberty' (Ja 2⁸ and 12²⁵), has its own distinctive features. In the first place, in Christian charity, goodwill is transformed into love (*ἀγάπη*)—love in the highest and purest sense of the term, in contradistinction to the tender emotion of that name which is associated with passion. In the next place, Christian charity draws its inspiration from a religious source: it is not begotten of men, but of God. Lastly, the actuating motive of it is religious also.

We may glance at these characteristics in turn:

(1) First, *the transformation of charity into love* is the elevation of a merely virtuous disposition, altruistic and unselfish, into a Christian grace or 'theologic virtue.' For love, in the NT, is set forth as constituting the essence of God; and it is represented also as a Divine gift to man which the Spirit of God has breathed into his soul. As thus conceived, it is based on reverence, and so is the great cementing force between man and man; for man is now viewed as formed in God's image, and every human being is regarded as having in him great potentialities—he is a 'brother' in the truest sense, and possesses native worth and dignity, however much obscured they may be in fact. Yea more, he is the object of the Saviour's love and of His redemptive work, and may be 'renewed in the spirit of his mind' (Eph 4²³), and thus become a member of the Christian kingdom. The mere appreciation of the solidarity of the human race might secure charity as fellow-feeling, but charity is transformed into love only when we realize that we 'are all one in Christ Jesus' (Gal 3²⁸).

(2) In the next place, charity as love *draws its inspiration from above*. It is not, in the first instance, regard or even affection of human beings for each other—that might arise from the natural feeling of fellowship or from the necessities of social intercourse; it springs from the realization of man's primary relation to God as son to Father, and so is love of man *for the sake of God*: 'this commandment have we from him, that he who loveth God love his brother also' (1 Jn 4²¹). Hence the Christian's charity can be wide and liberal. As it is

directed towards men as God's sons, it is based on and imitates that of God Himself, who 'is kind toward the unthankful and evil' (Lk 6³⁵), who 'maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust' (Mt 5⁴⁵). Hence, also, it is stable and unceasing, and not merely fluctuating and uncertain.

(3) But, thirdly, *the motive of it is devotion to Jesus as man's Saviour*—attachment to His person, and eagerness to please and to serve Him. Consequently, it is a 'new' love—new in kind and new in measure: 'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another' (Jn 13³⁴). The motive makes all the difference. For charitable deeds may spring from desires that strip them of their spiritual value. Deeds there must be in *all* cases of charity—the enthusiasm of humanity will and must manifest itself in outward conduct; but, though beneficent, they may not be intrinsically worthy. It is a mistake to identify charity with beneficence. Of this St. Paul was quite aware when, in the famous passage on charity in 1 Co 13, he says, 'And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not charity, it profiteth me nothing.' In other words, even almsgiving and ministering to the wants of the needy, which at first sight appear to be pre-eminently Christian charity, and which (judging from the present use of the term as the equivalent of 'almsgiving') seem now, not unfrequently, to be regarded as exhausting it, may be nugatory: concern for the poor, laudable though in itself it is, may spring from a wrong motive, and thus be vitiated. So also self-sacrifice, unless its motive be right and noble, may be futile. Charity certainly means 'going about doing good'; but it is not Christian unless there be in it a distinct reference, direct or indirect, to the will and the intent of the Saviour, and unless it be measured by the love that He bears to men; not forgetting that He accepts service to our fellow-men as service to Himself—inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me' (Mt 25⁴⁰).

But, estimated in this way, certain things become distinctive of it. (a) Note its relation to hate. Love is the opposite of hate: the two are antithetic—where the one is, the other is shut out. And yet, according to the psychologist (see, e.g., Bain's *Dissertations on Leading Philosophical Topics*, 1903, pp. 84–104), both are native to human nature; and they react on each other. It is a commonplace of Psychology (see, e.g., Spinoza's *Ethics*, pt. iii.) that hatred of a person whom one formerly loved is intensified by the very fact of the previous love; just as previous dislike of a person may intensify our affection for him, once we are drawn towards him. But Christian love excludes hatred—hatred of persons (misanthropy)—absolutely. If it were lawful to hate any one, it would surely be one's enemies; and yet the Christian is commanded, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you' (Mt 5⁴⁴). The meaning of this is that both the measure and the nature of love are estimated from the standpoint of the love of Christ; and if the disciple is to be as his Master, hatred must be expelled from his heart. And if hatred is expelled from his heart, along with it are expelled all the malignant emotions—anger, retaliation, revenge, envy, jealousy, and the like. Meekness is now raised to a supreme position, and to it is the final victory promised: 'Blessed are the meek: for they shall inherit the earth' (Mt 5⁵).

(b) Christian charity is not to be limited by considerations either of merit or of gratitude in the

recipient. As it is required to be after the pattern of Christ's love, it must proceed on the lines of generosity and mercy, not on those of strict legal justice. Had Christ waited till mankind merited salvation, salvation would be still to seek. Had He insisted as a preliminary condition that His work must be repaid with immediate gratitude, the world would be heathen still, sitting in the darkness of the shadow of death. But what He did was quite different. Apart from merit and apart from gratitude on the side of the recipients, He poured out His love upon mankind, and sealed it with His death; and, on the cross, He pardoned even before His mercy was asked: for those who crucified Him, even at the very moment of their ignoble glorification in their unholy deed, He prayed, 'Father, forgive them; for they know not what they do' (Lk 23³⁴). His was 'an all-embracing love, not swayed by feelings or emotions or preferences'; and the command to His disciples is, 'As I have loved you, that ye also love one another' (Jn 15¹²).

(c) In the last place, Christian charity, on its practical side, is to be guided by the golden rule, 'All things whatsoever ye would that men should do to you, do ye even so to them' (Mt 7¹²). This is no mere dictate of prudence: it is not only a counsel of humanity and fellow-feeling and a check to individual selfishness (as such, the rule is virtually common to all great ethical systems of whatsoever age and whatsoever country); it is an acknowledgment also that every human being is the creature of God formed in His image, and, as formed in His image, is the object of Jesus' love, and that no one is to regard himself as, of personal right, dearer to the Creator than another, or of more intrinsic worth—each is a human soul (none more, none less) bearing the Divine stamp and potentially an heir of the promises. Yea, for each equally Christ died, so that all may become members of the same Body. Under any view of it, the brotherhood of mankind is an organic unity; but, in the Christian conception, it is organic in a special sense—namely, because Christ is the Head of humanity, and so binds men together by first binding them to Himself, and imparting to them of His own life.

Christian charity, then, is love of men for the sake of God (God as revealed in Christ), and is stimulated by the love of Christ for man. This implies that love to God comes first in our estimation, and that in this love the other has its origin and its significance: brotherly affection (in the Christian sense) is founded on piety. What, then, is the relation between Christian charity and the allied Christian graces—faith and hope? Clearly, charity is the atmosphere in which they live and thrive; or it is the motive-power by which they are actuated. If 'faith' means acceptance of Christ's word and trust in His person, then, of necessity, it 'worketh by love' (Gal 5⁶), and is really effective only when love is supreme. If, in like manner, we mean by 'hope' expectation based on the Divine promises, then again love becomes the moving force; for expectation could not be kept up in the face of earthly troubles—in the face of delay and hindrances and disappointments. Much less could it increase, as it usually does, as the believer's life advances, if it were not prompted and sustained from this source. Love is not only (what St. Paul calls it) 'the greatest' of the Christian graces (1 Co 13¹³); it is also the stimulator and the indispensable condition of the other two.

2. Consequences.—That being so, let us see the practical consequences of Christian charity. As its basis is love to God issuing in love to man for God's sake, obviously Christian charity is the supreme dissolvent of all barriers (opinions, feel-

ings, habits, customs, prejudices, principles alike) that would keep man apart from man—of all distinctions that are of the nature of caste, and that would foster self-importance in the individual and lead to injustice and contempt towards others. For the same reason, it overflows in good works—in deeds of practical beneficence, including, of course, the negative beneficence of restraint, or refraining from insult and the infliction of injury when revenge is in our power. In this way, it goes far beyond even what was attained by 'the high-minded man' of Aristotle, who 'readily forgets injuries . . . and is not apt to speak evil of others, not even of his enemies, *except with the express purpose of giving offence*' (εἰ μὴ δι' ὕβρις, *Nicom. Ethics*, iv. 3. 30 and 31).

Perhaps it may be thought that the sentiment of universal brotherhood (such, for instance, as the Stoics cherished) would do the same thing. But the difference lies here—the sentiment of universal brotherhood is simply on the plane of morality and natural or social affection; Christian charity rises higher and grounds the sentiment in religion, in apprehension of the Fatherhood of God and the universal redemption wrought out by Christ. The point of view in the two cases is entirely different; but the results achieved are different also. The cosmopolitanism of the Stoics, though noble in many ways and conducive to tolerance and sympathetic regard for others, did not effect any wide-spread reformation in the world: it was very much a doctrine and a sentiment of the philosophers, confined, therefore, to the few and not practically operative for the many. But Christian charity, inspired from above, and directed to Divine ends, is no mere philosophical doctrine; it appeals to all mankind, has effected great things, and has in it the energy to effect more. To it, civilization owes an enormous debt. It has been largely instrumental in the elevation and emancipation of women, and in the abolition of slavery in the world; it has broken down race antipathies of long standing, and shown the true nature of class distinctions; and it has made friends of foes in many instances when war and hostile opposition would only have embittered enmity and made hatred all the more intense. What, still further, it has done on the side of philanthropy and charitable institutions (thus taking under its wing the poor, the degraded, and the needy) and of humane treatment both of human beings and of the lower animals, and how it has entirely changed men's views of human life, impressing them with the notion of its sacredness and of the duty of conserving it—need only to be mentioned. If, notwithstanding, 'the parliament of man, the federation of the world' has not come and seems long in coming; if, even in Christian countries, great social questions are still unsolved and oppression has not fled the earth; if capital and labour are still at feud, and 'man's inhumanity to man makes countless thousands mourn,' that is not the fault of Christian charity, but arises from the imperfect appreciation of what Christian charity really is, by many of those who profess adherence to the Christian faith. It will come when men fully realize the meaning of the two sayings—'If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also' (1 Jn 4²⁰); and 'By this shall all men know that ye are my disciples, if ye have love one to another' (Jn 13³⁵).

3. The term 'charity.'—This is the English equivalent, through French, of the Latin *caritas*. Now, *caritas* in Latin originally meant 'preciousness,' 'high price,' 'dearness'; and, in its secondary

sense, it was applied (so Cicero tells us) to love of the gods, of one's parents or one's country, and the like, while love of wives and children and brothers was more properly designated *amor* (*Part. Or.* xxv. [88]). If that is so, then *esteem* is the essence of the sentiment, and the idea of *value* attaches to the object of it. In that way, it is a term particularly suitable for the Christian vocabulary, and may very well be used to translate the NT *ἀγάπη*—in which, rather than in any synonymous Greek term (such as *ἀγάπης* or *φίλια*), the same two ideas of *worth* or *value* and *esteem* are prominent, and where also the application is first made to man's attitude towards God. 'Charity' is very proper English for *ἀγάπη* (derivation and classical English usage alike conforming); and it may be doubted, without carping, whether the RV of the NT has done well in uniformly translating *ἀγάπη* by 'love.'

On the other hand, it is perfectly obvious how the term 'charity' should have come to contract its present narrow meaning of consideration for the poor, the outcast, the needy, the infirm; so that 'a charitable contribution' is a contribution in behalf of one or other of these, and 'a charitable institution' is one maintained by voluntary liberality for their benefit. The poor, the outcast, the

needy, the infirm, were Jesus' peculiar care, and He left them as a special heritage to His followers. Nevertheless, while it is 'charity' to help the needy whom evil fortune has overtaken, or to minister to the wants of the afflicted and the weak who cannot adequately provide for themselves, it is no less charity to try to prevent the need for such help, and to remove the conditions of society which bring members of the community into straitened and harrowing circumstances. By the figure of synecdoche, a part has been put for the whole; but the wider meaning of the term is the correct one, and it may fitly be retained.

LITERATURE.—Thomas Aquinas, *Summa Theologiae*, Pars II. Quaestiones 23–32; A. Tucker, *The Light of Nature Pursued* (1837), chs. on 'Benevolence' and 'Charity'; J. Butler, *Sermons*, ix., xi.–xiv.; W. E. H. Lecky, *Hist. of Eur. Morals*, vol. II. (1869); Seeley, *Ecce Homo* (1866); H. Sidgwick, *The Methods of Ethics*, bk. III. ch. IV. (1890); H. L. Martensen, *Christian Ethics (Individual)*, in Clark's 'For. Theol. Lib.' I. (1881) 159–338; Newman Smyth, *Christian Ethics*, pp. 223–231 (1892); W. L. Davidson, *Christian Ethics*, chs. XI, XII. (1907); T. B. Strong, *Christian Ethics*, Lects. III., IV. (1896); A. M. Fairbairn, *The Philosophy of the Christian Religion* (1902); G. G. Findlay, 'Studies in the First Epistle of John,' in *Exp.*, 6th series, vols. VIII., IX.; S. E. Mezes, *Ethics: Descriptive and Explanatory* (1901), ch. XII. For a succinct account of linguistic usage, see the art. 'Charity' in Hastings' *DB*.

WILLIAM L. DAVIDSON.

CHARITY, ALMSGIVING.

Primitive (A. H. KEANE), p. 376.
Biblical (W. A. SPOONER), p. 380.
Buddhist (T. W. RHYS DAVIDS), p. 381.
Christian (C. T. DIMONT), p. 382.
Greek (W. J. WOODHOUSE), p. 386.

Hebrew.—See BIBLICAL.
Hindu (A. S. GEDEN), p. 387.
Jewish (M. JOSEPH), p. 389.
Muhammadan.—See LAW (Muhammadan).
Roman (J. S. REID), p. 391.

CHARITY, ALMSGIVING (Primitive).—By 'Charity' is here to be understood that kindly and unselfish feeling of benevolence towards others which is covered by the term 'Altruism' (*q.v.*), introduced by Comte, and popularized by Herbert Spencer. It thus answers to the sentiment of charity and love of our neighbour which is illustrated by the parable of the Good Samaritan, and expounded almost for the first time in the Pauline and other NT writings. Owing, no doubt, to the impressive character of these documents, and to their intimate association with the higher forms of religion, it is generally supposed that the altruistic sense is not an attribute of early man, but a later development fostered by the growth of the more advanced religious systems. That it constitutes a conspicuous feature of these systems is admitted, and will be fully dealt with in connexion with the treatment of all the great religions. The present article will therefore be confined to the lower races, and its main object will be to show that the feeling in question is not limited to cultured peoples, but is an attribute of humanity itself, one which goes back to the rudest societies, which share it in common with many animals—many groups of birds and mammals, and even of insects (bees, ants).

After devoting years of study to this universal instinct of solidarity and sociability, Prince Kropotkin asks whether it may not be taken 'as an argument in favour of a prehuman origin of moral instincts, and as a law of Nature,' thus mitigating the harshness of the *homo homini lupus* of Hobbes, and the 'teeth and claws of red' of some recent Darwinists *d'outrance* (*Mutual Aid*, Introduction). It is here shown that Huxley's 'Struggle for Existence and its bearing upon Man' may be largely superseded by 'Mutual Aid as a Law of Nature and a Factor of Evolution,' where 'mutual aid' may be taken as practically equivalent to 'altruism' and 'charity' as above defined. It should be noted that, in the subjoined instances of unselfish sym-

pathy and pity drawn from savage or uncultured peoples, religious sanction is in most cases to be understood, even where it is not specially mentioned as a dominant motive. All such practices acquire by heredity the force of tribal law, which in the early stages of society always enjoys a kind of religious sanction. 'The *adat* (custom) is our religion'—a remark often made by Oriental peoples—sums up this aspect of the subject. A case in point is the custom of depositing the personal effects of the dead with them—a custom which was kept up after the original motive had been forgotten, because it later became a religious observance. 'It receives a mystical interpretation, and is imposed by religion' (Kropotkin, *Mutual Aid*, p. 98). So also with tabu, the totem, hospitality, and many other tribal observances.

In his *Descent of Man*² (p. 63 f.), Darwin points out that the physical weakness of man is more than counterbalanced partly by his intellectual faculties and partly by his social qualities, which lead him to *give and receive aid from his fellow-men*. This principle of 'give and take,' from which sprang pure altruism in remote times, prevails throughout the New World, and is conspicuous especially amongst the northern Amerinds.

Thus Dellenbaugh, quoting Powell, writes that 'no friendly stranger ever left an Amerind village hungry, if that village had a supply of food. The hungry Indian had but to ask to receive, and this no matter how small the supply or how dark the future prospect. It was not only his privilege to ask, it was his right to demand. The Amerind distribution of food was based on long custom, on tribal laws; food was regarded, like air and water, as a necessity that should in distress be without money and without price. Hospitality was a law, and was everywhere observed faithfully till intercourse with the methods of our race demolished it. Among isolated tribes it is still observed; among the Mokis (Pueblo Indians) a hungry man of any colour is cheerfully fed. . . . At first, too, the Amerind extended the law of hospitality to the new-comers, and the Europeans would have starved to death in some instances had it not been for the timely aid of the race in possession of the soil, and whose reward was subsequent destruction' (*The North Americans of Yesterday*, pp. 354 f., 447).

How largely this tribal law was based on religious grounds is seen in the *Mandans*, a now

nearly extinct Siouan tribe of the Middle Missouri Valley, whose custom it was to share the captured game with any one who might come to the home of a successful hunter and ask for it.

'The Mandans were a very liberal and hospitable people; food was practically common property in the village. No man could become a chief without much giving of presents, and giving was considered a great honour, the gifts which a man had made being painted on his robe along with his deeds in war. The hospitality of the Mandans is mentioned by every visitor. Verandrye speaks particularly of his kind reception, their custom being to feed liberally all who came among them, selling only what was to be taken away. Even their worst enemy, when once in their village, had nothing to fear, and was treated with all kindness' (Will and Spinden, *The Mandans*, 1906 p. 127).

Like the Muskogean of Georgia, the Mandans declared that this and many other customs were taught them thus, and consequently they always did them a certain way (*ib.*). In other words, the teachers were Divine lawgivers, like Quetzalcoatl and Wotan, and the usages came to be regarded as of Divine origin.

It was much the same with the *Eskimos* and *Aleuts* of the extreme north, and even amongst the degraded *Fuegians* of the extreme south. Eskimo society is essentially communistic, the sense of individuality not having yet been developed. Each person looks upon himself, not as an independent unit, but as a member of one 'body politic,' so that the altruistic sense is diffused throughout the community. Hence the idea of personal property scarcely exists, except for arms and the like, and wealth is accumulated not for the benefit of the individual, but in the interest of the tribal group.

'When a man has grown rich he convokes the folk of his clan to a great festival, and distributes among them all his fortunes. On the Yukon river, Dall saw an Aleut family distributing in this way 10 guns, 10 full fur dresses, 200 strings of beads, numerous blankets, 10 wolf furs, 200 beavers, and 500 zibelines [sables]. After that they took off their festival dresses, gave them away, and, putting on old ragged furs, addressed a few words to their kinsfolk, saying that, though they are now poorer than any one of them, they have won their friendship. Like distributions of wealth appear to be a regular habit of the Eskimo, and to take place at a certain season after an exhibition of all that has been obtained during the year' (Kropotkin, *op. cit.*, p. 97).

And Rink is quoted as stating that the principal use of the accumulation of personal wealth is for *periodically* distributing it, and as mentioning the destruction of property for the same purpose of maintaining tribal equality. The present British Trade Unions, also communistic, aim at the same results by preventing the best hands from earning more wages than the less skilful or more indolent. But there is a great difference from the altruistic standpoint, since what one does from a genuine feeling of fellowship the other does from purely selfish motives. The Eskimo is obstructive at the lowest rung of the social ladder, and the Unionist is destructive at the highest.

Of the Aleutian Islanders in their primitive state we have an excellent account from Veniaminoff (*Notes on the Islands of the Unalaskan District* [in Russian], 1840), who tells us that in times of prolonged scarcity their first care is for their children, to whom they give all they have, though they may have to fast themselves. Indeed, the devotion of parents to their offspring, though rarely expressed in words or fondlings, is comparable with that of the New Hebrides mothers and aunts who, on the loss of a specially beloved child, will kill themselves in the belief that they will thus be able to continue nursing it in the next world (W. Wyatt Gill). Veniaminoff mentions a personal incident which illustrates the forbearance and generosity of the Aleut natives. Some dried fish presented to him by one of them, but forgotten at his sudden departure for another district, was kept by the donor for over two winter months of

great scarcity, and on the first opportunity restored to him untouched.

Similar accounts of the extreme altruistic sentiment characteristic of many Siberian aborigines are given by Middendorff, Schenck, Finsch, Sieroshevski, and other trustworthy observers.

Samoyedes, Ostiaks, Yakuts, Tunguses, and most other Hyperboreans are animated by the mutual-aid spirit, which everywhere influences the social organization, and often forms part of their religious systems. Such customs as doing to death the aged and the infirm, which are regarded with horror by more advanced peoples, are based on distorted altruistic motives, while the voluntary victims themselves submit to the sacrifice in the supposed interests of the community. 'When a savage feels that he is a burden to his tribe; when every morning his share of food is taken from the mouths of his children; when every day he has to be carried across the stony beach or the virgin forests on the shoulders of younger people, he begins to repeat what the old Russian peasants still say, "I live other people's life; it is time to retire." And he retires. So the savages do. The old man himself asks to die; he himself insists upon this last duty towards the community, and obtains the consent of the tribe; he digs his own grave; he invites his kinsfolk to the last parting meal. The savage so much considers death as part of his duties towards his community that he not only refuses to be rescued, but when a woman who had to be immolated on her husband's grave was rescued by the missionaries, she escaped in the night, crossed a broad sea-arm swimming, and rejoined her tribe to die on the grave. *It has become with them a matter of religion*' (Kropotkin, p. 103).

But, besides this *negative* kind of tribal almsgiving, *positive* and absolutely disinterested succour of the needy and helpless prevails throughout the whole of Siberia. Thus the Samoyedes are full of pity for the poor, with whom they are ever ready to share their last crust. Friends or relatives reduced to destitution are always hospitably treated and provided with food and lodging, and orphans are frequently adopted who might otherwise be doomed to perish of want.

Still more significant in this respect is the action of the Turkish *Yakuts*, who occupy a wide domain in the Lena basin. Thanks to their benevolent nature, the very poorest live through the hard winter months, especially in the northern districts, where the primitive customs still survive, and where the struggle for existence is most severely felt. In the more advanced southern parts, 'the custom is already coming in to sell food to travellers, and even to neighbours, but in many parts of the north they consider it a shame to trade with food. Even the poorest think it an offence if it is proposed to them to take money for lodgings or food. Travellers in winter take hay from the stacks on the meadows, with which to feed their animals, and it is regarded as right. . . . Care for the poor and unfortunate has always been regarded as an obligation of the *sib* [clan or family group]. Impoverished families are cared for in their houses, while the helpless and paupers go about amongst the householders and take their places at the table with the members. . . . According to the notions of the people, it is sinful to despise the unfortunate, who are, however, distinguished from professional beggars living on alms. . . . Even now they are inclined to regard the dwelling as a common good. Any one who enters may stay as long as he will. A traveller has a right, according to their notions, to enter any house at any hour of the day or night, and establish himself so as to drink tea or cook food, or pass the night. The master of the house does not dare to drive out, without some important and adequate reason, even one who is offensive to him' (M. Sieroshevski, 'The Yakuts,' *JAI* xxxi. 69 f.).

A far more extensive territory between the Lena and the Pacific Ocean is roamed by the nomad Mongoloid *Tunguses*, whose Manchu cousins have given her present dynasty to China. All observers are unanimous in their praise of the moral qualities of the Tunguses proper, who are described as a 'heroic people' whose altruistic sense is so highly developed that they would almost seem to care more for others than for themselves. In the pagan state, long before their nominal conversion to Russian orthodoxy, tribal usage made hospitality the first of duties, permitting all strangers, without exception, to share alike in the food of each. The sense of personal property is now well developed; but formerly there were neither rich nor poor, and everything, even the hunting and fishing grounds, was held in common, as it is still amongst the Eskimos and many other primitive peoples. But

the unselfish spirit engendered by the communistic social system still survives, and is another signal proof that the feeling of fellowship is not an aftergrowth, but perhaps lies at the very basis of all human societies.

On both sides of Lake Baikal dwell a Mongoloid people collectively known to the Russians as *Buriats* (q.v.). A long-standing unwritten law of these Siberian Mongols, who have no private property in land, requires that when a family has lost its cattle, the richer members of the *ulus* (village community) shall give it some cows and horses that it may raise fresh stock, and thus be saved from abject want. On the other hand, a really destitute man without a family takes his meals in the huts of his neighbours.

‘He enters a hut, takes—by right, not for charity—his seat by the fire, and shares the meal which always is scrupulously divided into equal parts; he sleeps where he has taken his evening meal. The Russian conquerors of Siberia were so struck by the communistic practices of the Buriats that they gave them the name of *Bratskiye*, the “brotherly,” and reported that with them everything is in common; whatever they have is shared in common. The feeling of union within the confederation is kept alive by the common interests of the tribes, their folkmoets, and the festivities which are usually kept in connexion with the folkmoets. The same feeling is maintained by another institution, the *aba* or common hunt, which is a reminiscence of a very remote past, and the produce of which is divided among all the families. In such *abas* the entire Buryat nation revives its epic traditions of a time when it was united in a powerful leagus’ (Kropotkin, p. 140).

The feeling of sympathy towards strangers is universal amongst the Buriats and all their Mongol kindred. Bastian tells us that the Mongol who refuses shelter to strangers is liable to the full blood-compensation, should they suffer therefrom (*Der Mensch in der Geschichte*, iii. 231). Thus is altruism legalized, so to say, throughout the vast Mongol domain.

Coming to Africa, we are at once reminded of the classical episode in the life of Mungo Park, who was rescued from dire distress by the motherly devotion of a lowly Negroid woman. On seeing his sad plight, she took him to her home, revived him with a refreshing meal, and then as he slept the women-folk resumed their spinning, singing the while far into the night how

‘The winds roared, and the rains fell,
The poor white man sat under our tree;
He has no mother to bring him milk,
No wife to grind his corn’;

with the refrain,

‘Let us pity the white man,
No mother has he.’

Surely no more touching picture of unselfish compassion is recorded in history; and that it was not an exceptional case is shown by that other incident of a passing female slave who, struck by the traveller’s famished look, at once supplied him with food, and was gone without waiting for a word of thanks. This is almsgiving in the truest sense of the word. Nor is it confined to the Upper Niger districts traversed by Mungo Park. The neighbouring *Wolofs* of the Lower Senegal river are equally distinguished for their boundless hospitality towards friends and strangers, and all travellers meet with a hearty welcome. ‘The unfortunate, the helpless, and the infirm are objects of commiseration; they are received in every household with the greatest alacrity, and are instantly provided with food, and even with clothing if their condition requires it’ (Featherman, *The Nigritians*, p. 349). This trait appears to be unquestioned, although in some other respects a somewhat dark picture of the moral character of these Senegambians has been drawn by Le Maire, Barbot (in Churchill, *Collection of Voyages and Travels*, London, 1732, vol. v.), and other early writers. The *Fulahs* of the same region are generous and hospitable to their own people, and always ready to relieve the wants of the infirm and aged. Of the *Hausas* also, the dominant nation of Central Sudan

between the Niger and Lake Chad, we read that the wealthy classes are reputed to be extremely charitable and benevolent, and that in Kano and other large cities they daily distribute a certain measure of rice and milk to the poor. Most of the *Hausas*, however, have long been Muhammadans, so that this custom should perhaps be credited to the teachings of the Qur’an, with which we are not here concerned. But the formerly powerful *Bakunda* nation south of the Congo are still pagans; yet at the command of their ruler, the Muata Jamwo, they treated all strangers and white travellers with the utmost kindness and hospitality, freely supplying them with an abundance of provisions without expecting anything in return. Similarly the *Wagogo* of the seaboard east of Lake Tanganyika not only mutually entertain each other at friendly gatherings, but also give passing strangers a generous welcome.

‘The visitor is greeted with the usual salutation of *yambo*; a stool is offered to the guest, while the master of the house is seated on the ground. A meal is instantly prepared, and the stranger is regaled with the best the larder affords; and, on parting, a goat or a cow is sometimes offered to him as a present, if the host is sufficiently wealthy’ (Featherman, *op. cit.* p. 96).

This picture applies equally to many of the *Zulu-Xosa* tribes, and still more to the *Hottentots*, who display towards children that extreme devotion which we have already seen exemplified amongst the Siberians and Melanesians. Early observers tell us that the *Hottentots* readily divide their food with the hungry, and that a mother will give her famished offspring the last morsel without tasting it herself. They were noted for their unselfish liberality and attachment to friends and kindred, with whom they would share their last stock of provisions, though starvation stared them in the face.

‘While they treated their enemies with the greatest barbarity, they manifested the utmost generosity towards their relations and the members of their own tribe, and even visiting strangers were welcome to the hospitalities of the kraal’ (Featherman, p. 501).

The *Hottentots* of Great Namaqualand display extreme kindness towards strangers; and so natural with them is the exercise of hospitality that they look with contempt on the selfish members of the community who eat, drink, or smoke alone. Although the aged and infirm are generally cared for, yet circumstances may arise when they have to be abandoned to their fate. They are not, however, put to death or buried alive, as amongst the Siberian aborigines (see above), but, when the tribe has to remove to some distant camping ground, those who, through physical helplessness, cannot follow are placed in an enclosure of bushes, and, if possible, supplied with a quantity of food and water, after which they are left to perish in the wilderness.

We cannot speak of the *Vaalpens*; but the *Bushman*, next lowest in the social scale, have by recent observers been vindicated from the indiscriminate charges of brutal savagery brought against them by their former European exterminators. They are shown to have been originally as gentle and humane as other inoffensive aborigines, and by no means destitute of the altruistic sentiment. Featherman had already pointed out that they were originally a mild, well-disposed, happy, and contented people, and in private life kind, generous, and hospitable. But their character was greatly modified by the violence and oppression of the whites, who took possession of their territory and drove them into the interior, where they were compelled to find subsistence, as best they could, on the borderland of barren and inhospitable deserts.

All this is now fully confirmed by G. W. Stow, whose *Native Races of South Africa* (1905) deals more particularly with the Bushman aborigines. His general conclusion, based upon a close association of many years with the survivors, is that

they were at first both more intelligent and of far more gentle and friendly disposition than has hitherto been supposed. Later, however, to save themselves from extinction, they developed a cruel and revengeful spirit, while still preserving much of their naturally kind and sympathetic nature, as is frankly admitted by those white settlers, travellers, and others who treat them well, and to whom they in return render faithful service as guides or attendants, and in other capacities. Their fondness for children is as sincere and unselfish as that of so many other primitive peoples. Thus a strong altruistic feeling can no longer be denied to these 'human wastrels.'

Although the *Kabyles* of North Algeria and Morocco are now Muhammadans, a reference may here be made to their peculiar social organization, which dates from pre-Muslim times, and has been elaborated in the best interests of all the members of the community.

Everything is regulated and controlled, not by the theocratic *shaikh*, as amongst the surrounding Arab tribes, but by the *jam'a*, or public assembly, which is framed somewhat after the manner of the early English *Witenagemot*. Only it is more democratic, all adult males being admitted to its meetings, and having a voice in its decisions. This is because the *Jam'a* is not a national but a tribal or village gathering, from which no member of the tribe could very well be excluded. Mutual help on a communistic basis, and with special regard for the poor and destitute, is the ruling principle; so that, for instance, certain garden plots and fields, sometimes cultivated in common, are set apart for the lackland members of the community. And, as many of these cannot afford to buy food, supplies are regularly bought with the income derived from fines, public grants, the tax levied for the use of the communal olive-oil tanks, and other sources, and distributed in equal parts amongst them. Even when a sheep or bullock is killed by a family for its own use, the fact is often proclaimed by the village crier, so that the sick and needy may come and help themselves. All strangers have a right to housing in winter, and their horses may graze on the 'common' for at least one day and night. But in times of general distress all may reckon on almost unlimited succour. During the famine of 1867-68 the Algerian Kabyles sheltered and fed all comers, natives and Europeans alike. While the people were perishing of hunger in other districts, not a single death from starvation occurred in the Kabyle territory. The *Jam'as*, stinting themselves, had organized a regular system of relief without applying for help to the French Government, considering their action merely as 'a natural duty.' In the European settlements, but not in Kabylia, stringent police measures had to be taken to prevent the disorders caused by the influx of famished strangers; the *Jam'as* needed neither aid nor protection from without (Hanoteau and Letournoux, *La Kabylie et les coutumes kabyles*, ii. 58). Yet no decadents or thriftless proletariat classes have been generated by this apparently reckless almsgiving. The mutual-aid principle, continued for long generations, has, on the contrary, fostered a high sense of honour and fair play, a sentiment specially characteristic of the Berber people.

By Brough Smyth the moral character of the *Australian* in general is thus summed up:

'He is cruel to his foes, and kind to his friends; he will look upon infanticide without repugnance, but he is affectionate in the treatment of the children that are permitted to live; he will half murder a girl in order to possess her as a wife, but he will protect and love her when she resigns herself to his will. He is a murderer when his tribe requires a murder to be done; but in a fight he is generous, and takes no unfair advantage. He is affectionate towards his relatives, and respectful and dutiful in his behaviour to the aged. He is hospitable' (*The Aborigines of Victoria*, vol. i. p. xviii.).

Thus here also we have affection, kindness, hospitality, and the usual love of children, which are the essential elements of the altruistic sense. Several instances are given of wives refusing to

survive their husbands and conversely, and even of men sickening to death on the loss of a friend. Of two Portland Bay natives imprisoned in Melbourne, one fell ill and died, and the other, till then in good health, felt the stroke so keenly that he too was found dead in his cell next day. A young woman of the Mount Macedon district was so grieved at the loss of her husband that she burnt and mutilated herself, sat night and day moaning most plaintively, refused all food, declared she would follow him to the grave, and so pined away, and in a few days was laid by his side (*ib.* i. 138).

E converso, an old man of the Middle Swan district died literally of a broken heart on the death of his wife, to whom he was devotedly attached. The case is recorded of a white man who was known to be hostile to a fierce tribe on the north coast; hence, when captured by them, he expected instant death. 'They, however, led him to their camp, fed him until the following morning, when they took him in safety to his companions' (ii. 229). They commiserated him because he was helpless and hungry, and thus showed their fellowship with our common humanity.

Space forbids more than the barest reference to similar acts of kindness and generosity, as to Buckley, who lived for over thirty years with the Victoria natives; to the shipwrecked Murrell, who lived with the Queensland people for seventeen years, and was treated by them with extraordinary kindness; to Thomas Pamphlet and to King, who had the same experience when entirely at the mercy of the Cooper's Creek tribe. A tragic instance is mentioned of a native who lost his life through his attempt to rescue a child from the enemy. But the love of offspring is so general that it needs no illustration, and the conclusion may be confidently accepted that

'the Australian native is kind to little children, affectionate and faithful to a chosen companion; shows exceeding great respect to aged persons, and willingly ministers to their wants; he has great love very often for a favourite wife; he is hospitable, and he can be generous under very trying circumstances' (i. 25).

Of the *Papuans*, with whom may here be included both the *Melanesians* and *Polynesians*, it must suffice to state, on the high authority of the Russian traveller Miklukho-Maclay, that when well treated they are very kind. Their love of music and the dance bespeaks a sociable disposition which is itself akin to the altruistic sense.

In Europe fresh light is being constantly shed on the social relations that must have prevailed during the Stone Ages. Here the chief centre of human activities appears to have been France, and it is natural to find that the French archæologists are continuing the study of Palæolithic and Neolithic times so brilliantly begun by Boucher de Perthes and his immediate successors. The collections of the indefatigable M. Ed. Piette, late President of the French Prehistoric Society, have raised Palæo-ethnology to the dignity of a science, and shown that the horse, if not other equidæ, had undoubtedly been tamed by the art-loving cave-men of the Dordogne in the Pleistocene epoch. But here we are more interested to learn that these cave-men were already constituted in organized communities on the mutual-aid principle. They formed social groups in the Lourdes, Mas d'Azil, and other spacious caves, whose contents reveal steady progress in culture from period to period—animals harnessed and slaughtered for food, the hearth (showing a knowledge of fire), conventional carvings, 'le symbole sacré, en réalité le premier rudiment d'écriture,' and so on (*L'Anthropologie*, Jan.-April, 1906). Clearly these Dordogne troglodytes were sociable, and we have now learnt that sociability is inseparable from solidarity and the altruistic sentiment—an attribute of humanity itself.

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CHARITY, ALMSGIVING (Biblical).—1. In OT.—While we have in the Book of Genesis not infrequent reference to hospitality, we have no mention of alms either asked for or received. The first mention of any form of relief is to be found in that part of Exodus which is known as 'the Book of the Covenant,' which is certainly very ancient, written, as Driver remarks, for a people in a simple and primitive stage of agricultural life. In this it is enjoined that the produce of the Sabbatical year, during which the land is to lie fallow, is to be reserved, 'that the poor of thy people may eat' (Ex 23¹¹). The next notice occurs in Lv 23²²—a part regarded by most critics as also ancient, belonging to what has been described as 'The Law of Holiness'—and provides that, when the Israelites reap the harvest of their land, they shall not reap the corners of their fields, neither shall they gather the gleanings of their harvest, but shall leave them for the poor and the stranger (see also 19¹⁰). In a later chapter there are various provisions made as to the help which a poorer member of a family is to receive from its better-to-do members: his possessions which he has sold are to be redeemed; if he has become incapable of work, he is to be supported; if he has sold himself into slavery, he may and should be redeemed (25^{26ff.} 35. 47^{ff.}). Deuteronomy represents a still later development in the history of Hebrew legislation. By many it is regarded as dating in its present form from the reign of Josiah and the re-finding of the Law. Any way, the legislation relating to the relief of the poor and destitute is much more precise and full than any we have yet met with. In ch. 15 it is enacted that in the seventh or Sabbatical year, every creditor shall release, i.e. remit, everything that he has lent to his neighbour; he is not to exact repayment either of his brother or of his neighbour 'because the Lord's release has been proclaimed.' There will not, it is promised, if God's commandments are observed, be many poor in the land; but, inasmuch as the poor will never cease out of the land, the wealthy man is not to grudge his poor brother the help he needs, even though the year of release be close at hand, but it is God's command that he open his hand unto his brother, to the needy and the poor that are in the land (Dt 15³⁻¹¹). In the Book of Job, in the Psalms, and throughout many of the Prophetic books the position assigned to the poor, and the obligation of the rich and powerful towards them, are more difficult to make out, for the word 'anī, 'poor,' is employed in a different sense from that which we have been hitherto considering, and at times another word, 'ānāw, is used, denoting not so much those who are needy, as those who are meek and humble and gentle. It is the oppression of such by the great and powerful which prophet, psalmist, and preacher alike deprecate (see art. 'Poor' in Hastings' *DB* iv. 20). But, while this is so, the humble would be for the most part actually poor also; and the earnestness with which consideration and care for them are enforced in these books does show an ever-increasing regard for the 'poor';

and one cannot doubt the anxiety alike of psalmist and prophet to redress their wrongs and to make their lot more endurable than it then too often was. In the earlier days of the monarchy, while we hear, indeed, of rich and poor, wealthy and needy, the complaint of the poor can scarcely make itself heard, and appears seldom in the Historical books dealing with this period; but with the advent of the prophets this ceases to be the case, and almost all the Prophetic books ring with denunciations of the oppression of the poor by the powerful, and of the evils which the tyranny and wrong-doing of the rich impose upon them (e.g. Am 2^{6, 7, 8}, Is 3^{14, 15} 10² 32⁷). But for the cure of this state of things the prophets looked to the establishment of a righteous rule, the sway of a just and benevolent king, rather than to any system of private charity or almsgiving. They recognized keenly the evils from which the poor suffered, but invoked legislation or improved social conditions rather than individual generosity to effect a remedy.

Something of the same kind may be said of the references to the poor in the Book of Job. Their tyrannical conduct towards the poor is one of the charges which Job most constantly brings against the prosperous rich; the oppression of those who were humble and meek, and so poor in that sense, is one of the main causes that make the prosperity of the wicked so difficult and grievous a problem to him; on the other hand, he regards the consideration and assistance he had himself ever extended to those who were in need or want—to the widow, the fatherless, the naked, the afflicted—as one of the chief claims he had upon God for better treatment at His hand (Job 31¹⁶⁻²³). In such a passage as this we get a distinct recognition of almsgiving as a duty, and also of the esteem in which, when this book was written, it was already beginning to be held. Very similar to this passage are many in the Book of Proverbs. On the one hand, the poor are regarded as liable to be oppressed and ill-treated by the powerful and prosperous, but as persons also on whom, as compared with the powerful, the blessing of God rests; on the other hand, there is a growing consciousness throughout these writings that the relief of the needy, the succour of the oppressed, is an act meritorious in itself, acceptable to God, bringing down upon the performer of it both the favour of God and the praise of men (Pr 14^{20, 21, 31} 21¹³ 28⁸). It is to be observed in this connexion that there had grown up in the LXX version of these books a specific word *ἐλεημοσύνη* (the origin, of course, of the word 'alms') denoting at once the pitifulness and kindly feeling from which almsgiving should spring, and the acts of mercy and kindness in which that feeling expresses itself. The emergence of this word is itself an important testimony to the increasing value which was set alike upon the feeling and the acts to which it gave rise (see Hastings' *DB* i. 67). The remnant who returned from the Captivity seem not to have been for the most part wealthy men; there was consequently much poverty among those who settled in Palestine, and Nehemiah complains of the hardships the poor suffered from the mortgages which they were compelled to make of their properties, and from the slavery they had to incur in their own persons or in those of their children, when they found themselves unable to meet the debts they had contracted (Neh 5¹⁻¹⁸). The result was that in the centuries that follow the return from the Captivity, almsgiving fills a larger and ever larger part among the religious observances which were encouraged or commanded. In all the Books of the Apocrypha, but particularly in Tobit and Sirach, it is much insisted upon as a duty, as a meritori-

ous act, and as an atonement for sin (To 12⁸⁻¹⁰ 147. 11, Sir 3³⁰ 7¹⁰ 16¹⁴ 31¹¹ 40¹⁷). In the Talmud it holds even a higher place, being often identified with the whole of righteousness,¹ and being regarded as the sum and summit of excellence. It was the reputation which came thus to be attached to it as the very highest of all the virtues that caused it to be practised for those purposes of ostentation and self-glorification which our Lord in the Sermon on the Mount so severely condemns (Mt 6¹⁻⁴). See, further, art. CHARITY (Jewish).

2. In NT and the Apostolic Church.—Christ in the Sermon on the Mount and elsewhere in His teaching enforces, at least as earnestly as the Jewish Rabbis, the duty of almsgiving. It is assumed that His followers are to do alms, only their almsgiving must be done out of pure charity (Christians seeking to be perfect even as their Father which is in Heaven is perfect), not from any desire for display, or praise, or self-aggrandizement (Mt 6^{1ff.}). In the parallel sermon recorded in Lk. the injunctions are even more numerous and express: 'Give, and it shall be given unto you'; 'Give to every one that asketh thee; and of him that taketh away thy goods ask them not again'; 'Love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind to the unthankful and evil' (Lk 6³⁰⁻³⁸). That which He enjoined He promoted also by His example, spending much of the time of His public ministry in alleviating the ills from which men suffer, going about doing good, and healing all that were oppressed of the devil, because God was with Him (Ac 10³⁸).

Yet we must not think of Christ as a weak philanthropist. Just as He tells men in their own case that they are to seek first the kingdom of God and His righteousness, and that all other things shall be added unto them, so in helping others, He would have His followers show more regard to the care of the souls of their fellow-men than to the relief of their bodies; and He Himself, in effecting cures or giving aid, seeks not the immediate relief, but the ultimate improvement of those whom He assists. There is another point which it is necessary to bear in mind, viz. that the ground on which our Lord bases the duty of mutual help among Christians is the relation in which all men stand to God and to Himself; this at once constitutes them brethren; and inasmuch as all are ideally members of a society which is pervaded by a common spirit, all are bound in virtue of that membership to help one another. 'Bear ye,' says St. Paul, in the spirit of the Master, 'one another's burdens, and so fulfil the law of Christ' (Gal 6²). But it is obvious that, in so far as benevolence and almsgiving are prompted by such a motive and inspired by such an ideal, boasting or display of any kind would be out of the question.

Let us turn next to consider how the teaching of Christ and His example took effect in the conduct and teaching of His earliest disciples. The immediate result of the outpouring of the Spirit which took place on the day of Pentecost was the establishment of a voluntary self-imposed system of communism, the richer members of the community contributing all, or almost all, their goods to relieve the necessities of their poorer neighbours (Ac 2⁴⁴⁻⁴⁶). Not every one, it would seem, sold his goods; those who had not more than enough for their own necessities supported themselves; but those who had a superfluity of possessions sold or used them for the common good (4³⁴⁻³⁵). Charity on such an heroic scale as that did not, and could not, last; the instance of Ananias and Sapphira shows that the spirit which should have prompted it

was sometimes counterfeited; and perhaps the evils which are sure to result from supporting people in idleness quickly showed themselves in the Church at Jerusalem, as we know from St. Paul's warnings that they began to do in other churches as well (2 Th 3^{10ff.}). But, while the charity of the early days was not continued on the same heroic scale when the first enthusiasm had passed away, an active, practical, unstinted almsgiving continued long to be a very marked feature of the Christian churches, and ultimately of the Christian Church. The brethren, when they extended to St. Paul the right hand of fellowship, and recognized that the mission of him and Barnabas was to be to the Gentiles, added the proviso that they should remember the poor, a proviso which St. Paul himself was anxious to observe (Gal 2¹⁰). Accordingly, in order to carry this out, and thereby to knit more closely into one community the divided Churches of Jews and Gentiles, we find him organizing most carefully, both in the churches of Macedonia and in those of Achaia, a collection and contribution of alms of which he was to be himself, though accompanied by representatives of the different churches, the bearer to the brethren which were at Jerusalem (2 Co 8 and 9). The direction which he gives (1 Co 16²) for a weekly collection of alms in this case seems to have been the origin of a custom which was largely followed in the different churches, and has continued in force to our own day.

Nor was the need of almsgiving and of showing pity to the poor less insisted on by the rest of the Apostolic College than it was by St. Paul. Not only does St. James denounce in strong terms the oppression of the poor by the rich (Ja 5¹⁻⁶ 2⁵), but he sums up the whole of religious service in these words: 'Pure religion and undefiled before our God and Father is this, To visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world' (1²⁷). The author of the Epistle to the Hebrews (13¹⁶) concludes his practical advice to those whom he addresses with these words: 'To do good and to distribute forget not: for with such sacrifices God is well pleased.' Lastly, St. John puts the duty in the clearest light, connecting most closely the service of man with its originating motive in the love of God: 'Whoso hath the world's goods,' he says (1 Jn 3¹⁷), 'and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?' We see then how in the teaching of our Lord Himself and of His immediate followers almsgiving, or the relief of the poor, was recognized as one of the primary duties of the Christian life, one which grows immediately out of the relations in which men stand through Christ to God, which is the immediate result and outcome of the recognition of that relation. See, further, art. CHARITY (Christian).

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CHARITY, ALMSGIVING (Buddhist).—The early Buddhists adopted Indian views on this subject, which forms no part of the teaching peculiar to themselves. Almsgiving (*dāna*) is not mentioned in the Eightfold Path, or in the Five Precepts for laymen. When the author or editor of the *Dhammapadam* made that anthology of verses on each of twenty-six subjects important in Buddhism, *dāna* was not one of them. But *dāna* occurs in several passages of the older books. It is one of the really lucky things (all ethical, *Sutta Nipāta*,

¹ On the LXX use of the word ἐλεημοσύνη, see HDB i. 68.

263). The five right ways of giving are to give in faith, to give carefully, to give quickly, to give firmly, and to give so as not to injure oneself or the other (*Āṅguttara*, iii. 172). Another set of five are to give carefully, thoughtfully, with one's own hand, not a thing discarded, and with the hope that the donee will come again (*ib.*). The theory is that the merit of a gift grows in proportion with the merit of the donee (*Āṅguttara*, i. 162; *Dhammapada*, 357-9). As Buddhism began its fatal course, *dāna* was made one of the *pāramitās* (not found in the older books), that is, of the qualities in which a Buddha must, in previous births, have perfected himself. It is in this connexion that we have the well-known stories of the extremes of almsgiving, such as that of King Sivi who gave away his eyes, and of Vessantara who gave away not only his kingdom, but all that he possessed, and even his wife and children. These legends, both of which have a happy ending, are most popular among the Buddhist peasantry. The ethics of the Vessantara story, which is much open to doubt, is discussed in the *Milinda* (ii. 114-132 of Rhys Davids' tr.). The same book tells of ten gifts which must never be given—intoxicating drinks, weapons, poisons, and so on. But best gift of all is the gift of *dharma*, which may be roughly translated, in this connexion, by 'truth' (*Dhammapada*, 354), and the Five Great Gifts are the five divisions of one's own virtuous life (*Kathā Vatthu*, 7. 4) regarded, from a similar point of view, as gifts to others. T. W. RHYDS DAVIDS.

CHARITY, ALMSGIVING (Christian).—1. Early period.—The first period begins with the epoch of the Flavian emperors. Up to that time poverty was not wide-spread in the Empire, but after that date conditions changed for the worse. The yeoman disappeared before the encroachments of the *latifundia*, or large country estates. His place was taken by slaves, and those who had formerly been free labourers drifted into the idle mobs of the towns. At the same time the pomp and, therefore, the costliness of the Imperial court were increasing, and taxation was becoming proportionately heavier. This combination of causes produced a poverty with which the early Church was bound to deal. In the methods adopted it is possible to trace a clear development from simple congregational relief to a more complex system in which the management of the funds set apart for charitable ends was centralized, and relief was officially administered in institutions built for the purpose. The transition from the one to the other was made in the 4th century. The official recognition then accorded to Christianity at once allowed a far greater freedom to organize than had hitherto been possible, and this was felt in the department of charity as elsewhere.

During the first three centuries there were two methods in vogue in the Church by which alms were collected for the use of the poor. One of these was an imitation of the monthly collection allowed by law to the recognized *collegia* in the Roman Empire. A chest (*arca*) was kept in the church, and into this every member was expected to put a contribution at least monthly; the amount was left to the conscience of the giver (*Tert. Apol.* 39). These offerings were expended on the relief of the poor, provision of funeral expenses, education of boys and girls, and the care of shipwrecked mariners, and of such as were in prison or committed to the mines for the cause of Christ. Besides this *arca* there were also the collections at the Eucharist, which were called oblations. At first composed of all kinds of natural products, they were later confined to bread and

wine. When enough had been taken to supply the sacred elements needed for the celebration, the rest was distributed among the poor. It is probable that money was also offered at the same service. Justin (*Apol.* i. 67) speaks of money deposited with the 'president' for purposes of relief. Besides these sources there were other offerings, conspicuous among which were gifts from rich men, e.g. Cyprian. As yet all such gifts were voluntary, the only exception to this being the law of firstfruits, which had already received recognition at the period of the *Didache* (c. 13). Tithes, although mentioned with commendation by Cyprian (*de Unit.* 26) and Origen (*Hom. in Num.* xi. 1), were not yet required by a fixed law of the Church.

The distribution of these oblations and alms was entrusted to deacons. It was their duty to make diligent search for those who were in affliction or need, and report their names to the Bishop. A list of such names was kept, called the *matricula*. The independence of the deacons in allotting relief was limited and made strictly subordinate to the judgment of the Bishop (*Const. Apost.* ii. 31, 32, 34). When it was necessary to carry relief to women, recourse was had to the ministry of widows or deaconesses. These two classes are not to be confused. For the first three centuries the work was performed by widows. At the end of the 3rd cent., in the East, deaconesses began to replace the widows, but this example was not followed in the West.

The effects of the liberality of this period were far-reaching, and touched many classes. Foremost among those who received support were the widows and orphans. Then came the sick and disabled. It was also the duty of the deacons to visit any of the brethren who were cast into prison and to minister to their necessities—a task sometimes involving danger. To these charitable offices must be added the burial of those who left no means for the purpose, and also the care of slaves, and the duty of showing hospitality to Christians on a journey. Lastly, the *Didache* has revealed to us the fact that it was held to be one of the offices of the Church to provide work for those of its members who lacked it (c. 12).

The ethical aspect of almsgiving during this period was characterized by simplicity. The motive which inspired its charity was love of one's fellow-men (cf. e.g. Clem. Alex. *Pæd.* iii.). Here and there we meet the opinion that almsgiving was a work of merit which brought spiritual gain to the giver; this appears as early as Tertullian (*de Monog.* 10). But this does not as yet find general acceptance. Nor were benefactors required to look too strictly into the deserts of the recipients. While the *Didache* (c. 1) recommends some caution in this matter, Clem. Alex. forbids any very close scrutiny. Such differentiation as was exercised concerned the source rather than the destination of a gift. Contributions were not accepted from tainted sources. Marcion brought 200,000 sesterces into the Church, but it was returned when he fell into heresy.

With the middle of the 4th cent. we enter upon the second part of the early period. Simultaneously the need of charity and the means of supplying it were greatly increased. The larger need arose through the changing circumstances of the Empire. Court luxury and the pressure of external foes demanded a constant growth of taxation, which resulted in wide-spread distress. The sermons of the great preachers of the period are full of evidence for this (Greg. Nyss. *de Paup. Amand.* Orat. ii.; Chrysost. *Sermo de Elcemos.*). A typical instance may be found in the Church at Antioch, where, of 100,000 Christians, Chrysostom

reckoned that 10,000 were very poor (*Hom. in Matt.* lxvi. 3).

To cope with such extraordinary necessity it was no longer enough to trust to individual benevolence, and the Church had to organize a regular system of relief on a scale much larger than anything hitherto attempted. The earlier congregational method was now replaced by one which may be called diocesan. All the churches of one city, and also those of the surrounding neighbourhood, were subordinated to the Bishop of the city for this as for other purposes. Now that Christianity was allowed by the State, there was no lack of resources. Gifts of all kinds flowed in abundantly, and a permission first granted by Constantine to make bequests to the Church allowed the dead as well as the living to be contributors. Also, as this period advanced, the duty of paying tithes came more and more into prominence, until at the Synod of Macon in 583 it was embodied in a rule binding on all Christians.

The relief of the poor was no longer effected by each congregation acting for itself through its deacons, but by the Bishop, either in person or through his steward. He worked upon the principle that the poor had a primary claim upon the property of the Church—a rule which received formal recognition in the law that Church revenues should be divided into four parts, of which one at least should be devoted to almsgiving. This rule was especially insisted upon by Gregory the Great (*Epp.* iii. 11, iv. 42), whose management of Church estates is well illustrated by his preparations for the conversion of England, for which he drew upon the patrimonium of the Church in Gaul (see his letters collected in Mason's *The Mission of St. Augustine*, 1897). Every Bishop was expected to give freely of his revenues for the relief of the poor, and, though there were some exceptions, yet, as a whole, the episcopate lived up to this expectation. Chrysostom, *e.g.*, supported as many as 7000 persons, and Ambrose was noted for his liberality to the needy. Although in theory this charity was not bestowed on the unworthy (*Basil, Ep.* 150; *Ambrose, de Offic.* ii. 16), in practice there was but little discernment, and the general view was that expressed by Greg. Naz. (*Orat.* 19), when he declared that it was better to err by giving to the undeserving than by failing to give to the deserving. To be deserving it was not even necessary to be a Christian, for the Emperor Julian bears witness that the heathen were included among those who received alms from the Church (*Ep.* xxx. 49). The Bishop had in a manner taken the place of the old Roman noble, and distributed largess after the same fashion as his prototype—a comparison which illustrates the change from the early days of the Church, when almsgiving was exercised by the congregation of a church with simplicity and in a sphere which was comparatively limited.

It was in this period that Christian benevolence began to make provision for the helpless by the erection of hospitals, using the name in its widest sense. It is doubtful whether this can be carried back to the days of Constantine, but that the institution was known in the time of Julian is clear from that Emperor's efforts to imitate it (*Soz.* v. 16). Refuges were established for the sick, the poor, the orphans, the aged—in a word, for all who were unable to help themselves. They were supported either from the general revenues of the Church or by benefactions specially made for the purpose. For a time the State also gave some assistance, but eventually the task of maintaining the hospitals was left entirely to the Church. At first these institutions were under the direct control of the Bishop, and he super-

vised those who served in them, called in the East the *parabolani*. But, as time advanced, they became independent, and those who ministered in them received a clerical status and a common rule—a change which foreshadowed the coming of the Hospitalers of the Middle Ages.

But it was not only in the outward forms of the distribution of alms that this era witnessed a transition; there were also developments in doctrine which powerfully affected the theory of almsgiving. These displayed themselves in the view taken of the origin of private property, and in the increasing tendency to regard almsgiving as a good work which earns merit in the sight of God. The possession of private property was frequently alluded to by the Fathers as a perversion of God's law. A typical instance of this is found in Ambrose, when he says, 'Natura jus commune generavit, usurpatio fecit privatum' (*de Off.* i. 28). Similar statements are found in Basil (*Hom.* xii. 18), Jerome (*Ep. ad Helvidium*), and Chrysostom. But it is clear from history and from other Patristic passages that this opinion was not carried to the logical conclusion, which would have been the prohibition of all holding of private property. Just as in the earlier days the declaration of the *Didache*, οὐκ ἐπέτρεβτο εἶναι (c. 1), and Tertullian's rhetorical flourish (*Apol.* 39), 'omnia indiscreta apud nos, præter uxores,' must be read in the light of the *Quis Dives salvetur* of Clement—where the misuse, but not the mere possession, of wealth is condemned—so now, whatever the abstract theory, it was allowed that wealth might be held without sin so long as the claims of the poor were remembered (*e.g.* Augustine, *Sermo* 50, § 7). Community of goods was not demanded as a matter of obligation for the ordinary Christian. For him was now laid down the distinction between necessary and superfluous goods, accompanied by the direction to give alms freely of the second class. This division, implying, as it did, that no claim for almsgiving could be made except on superfluities, was productive in later ages of results ethically vicious. Sidgwick (*Hist. of Ethics*, 1886, iii. sec. 4) compares the attitude of Christian leaders of this period towards property with their attitude towards slavery. Neither property nor slavery was accepted as compatible with an ideal condition of society, but both were looked upon as unavoidable accompaniments of society as it then was. The practical effect of this was that those who avoided the possession of wealth by lavish bestowal of their substance in almsgiving were accounted to have chosen the higher life, and this was in itself a powerful incentive to charity.

This point of view was reinforced by the development of a doctrine which had already appeared in earlier days, but did not bear its full fruit until this epoch. Polycarp (*Ep.* 10) had written that almsgiving frees from death, quoting Tobit 12⁹. Hermas (*Simil.* ii.) teaches that almsgiving procures reward from God by reason of the prayers of the grateful recipients. Origen developed this theory, and Cyprian still further emphasized it in his *de Opere et Eleemosynis* (see Benson's *Cyprian*, 1897, ch. v.). He asserts that almsgiving can bring renewed cleansing to souls which have lost their baptismal purity (2), can make prayers efficacious, and free souls from death (5). This doctrine, when combined with that of Tertullian on the satisfaction rendered to God by penance (*de Penit.*), accounts for the views prevalent in the 4th and following centuries. Chrysostom praises the presence of beggars at the church door as giving an opportunity to those entering to cleanse their consciences from minor faults by almsgiving (*Hom. in 2 Tim.*). Ambrose

reckons almsgiving as a 'second bath of the soul' (*Sermo de Eleemos.* 30). Augustine also teaches its efficacy for obtaining forgiveness for light offences (*de Fide et Oper.* 26). With this Father comes in the addition which was to mean so much in later days, namely, the belief that almsgiving could atone for the sins of the departed as well as for those of the living. In the *Enchiridion* (110) he places the bestowal of alms side by side with the offering of the Eucharist for this purpose. But in treating of this subject he is careful to limit the efficacy of charity to those whose lives were acceptable to God. It availed nothing for living or dead who were of evil reputation. But, however carefully Augustine and his contemporaries might guard this doctrine, it is obvious that here was the germ of later abuses. As the belief in Purgatory grew, it became part of the common creed that almsgiving would secure large abatement of the torments awaiting men in that state; and, on the epitaphs of the period, charity is now recorded in connexion with the *redemptio animi*. From this it is but a step to the system of the Middle Ages.

2. Mediaeval period.—The history of almsgiving during this period is distinguished by two characteristics. The Church was the only channel of charity; secular government did not undertake to supply the needy or to succour the distressed, but left the task to ecclesiastical organizations. This was the first mark of this epoch. The second was the total lack of any attempt to co-ordinate the activities of the various agencies by which alms were distributed. The ecclesiastical bodies and monastic orders received and gave help without any regard to the possibility that others might be doing the same work among the same people. This was even more true of the Continent than of England, for the parochial system, which took firm root in England and did in some measure serve as a local centre for charitable work, was not a practical factor in the Church life of the Continent.

That this lack of organization was not felt to be an evil was largely due to the tendency prevalent throughout this period to regard almsgiving solely from the standpoint of the giver. The chief object of charity was to secure eternal life for the bestower, and it mattered little who might be the recipient. There are, no doubt, writers who remembered that charity must retain as its chief objects the *gloria Dei* and *utilitas proximi* (St. Bernard, *Trac. de Mor. et Off. Episc.* 3), but they are the exception. The habit of looking at an alms solely as a passport to salvation grew so steadily, that although Thomas Aquinas still treats of 'eleemosyna' under 'charitas,' by later doctors it is transferred to 'pœnitentia,' where it stands as one of the three elements of 'satisfactio.'

In the *Summa* of Aquinas (ii. 2, quæst. 66) the opinion of Ambrose on the question of private property is taken up and developed. It is declared to be unlawful to regard anything as a private possession *quoad usum*, but lawful to do so *quoad potestatem procurandi et dispensandi*; that is, a man may not so appropriate wealth as to prohibit others from asserting any claim upon it. Property may become an *impedimentum charitatis*, or even, as later writers put it, *incendii infernalis materies*. Poverty is the higher state, and the beggar is more meritorious than the rich man. These statements are the complement of the detailed treatment of almsgiving given previously in ii. 2, quæst. 32 of the *Summa*. 'Eleemosyna' is there divided into the two classes, *corporalis* and *spiritualis*. There are seven species in each class, expressed in the lines, 'Visito, poto, cibo, redimo, tego, colligo, condo, Consule, castiga, solare, re-

mitte, fer, ora,' the seventh spiritual alms being teaching, which is included in 'console.' *Eleemosyna spiritualis* is adjudged superior to *corporalis*, for the characteristic reason that it brings greater reward to the bestower. The extent of the obligation to bestow alms is decided by reference to the capacity of the giver and the need of the recipient. The goods of the almsgiver are distinguished as supporting either his life (*vita*), his position (*status*), or his appearance in the eyes of the world (*decentia*), and in each of these divisions there are some things which are *superflua* and others which are *necessaria*. Similarly, the need of the recipient may be either *extrema, gravis*, or only *communis*. To refuse *superflua decentie* or *status* to any one in extreme or grave necessity is a mortal sin, but outside these limits almsgiving is a counsel to be followed rather than a command to be obeyed under pain of penalty.

In estimating this teaching, the lawlessness of the age to which it was addressed must be taken into consideration. Definite and detailed commands alone secured attention. Nevertheless, such minute rules were mechanical, and opened the way to the danger of evasion which awaits all such systems. It was only requisite for a man to maintain that all his possessions were *necessaria*, to escape altogether from the obligations of charity. This perversion actually took place, and it became needful in later times to anathematize the opinion that not even of kings could it be said that any of their wealth was superfluous.

In the practical recognition of almsgiving the earlier part of this period was conspicuous, but the later part, although by no means lacking in the virtue, showed distinct signs of deterioration. Of the institutional methods of exercising charity, the most prominent may be noted under the following heads:—

(1) *Monasteries*.—Among the ideals of early monasticism a high place was assigned to self-denial, which threw worldly possessions into the common stock to be used for the glory of God in the service of men. From the money so gathered the poor were relieved, the sick supplied with food and medicine, schools erected for children, and hospitality provided for travellers. This charity was guided by the wisdom which could alone make it truly effective. It was administered by a special official, the almoner, and he was bidden to select carefully the recipients of his alms, to spare the feelings of those who had seen better days, to visit the sick, and to give no relief permanently without consulting the head of the monastery (see, e.g., the Augustinian rule in *Observances in Use at the Augustinian Priory at Barnwell*, ed. J. W. Clark, 1897). The most remarkable expression of this spirit was that which appeared in the lives of St. Francis of Assisi and his followers. To the saint who saw no merit in the saving habits of the ant (*Sayings of Brother Giles*, ch. vii.) the highest ideal was an absolute poverty, which left perfect freedom to minister to others. Among the many charitable exploits of the Franciscan Order, mention must be made of the establishment of the *monts de piété*, lending-houses which were founded to advance loans, either without interest, or at a very low rate, to poor people who otherwise would have been the victims of Jewish usury (Grote, *Hist. of Greece*, 1846-56, pt. ii. ch. xi. App.).

As the centuries advanced, decay attacked both elements of the earlier monastic rule. Charitable deeds were supported not from the common fund, but by donations granted for the special purpose, and no trouble was any longer taken to discern between worthy and unworthy among the applicants. Hospitality decreased, and the right to entertain travellers was let out to neighbouring

innkeepers (e.g. at Glastonbury). By the time of the Reformation these defects had deprived monastic charity of much of its virtue. While the monks, no doubt, assisted many who deserved their help, they also demoralized many more by the indiscriminate bestowal of doles.

(2) *Hospitals*.—These foundations, which were exceedingly numerous, although governed by the Knights Hospitallers, were of a religious character, the rule of the Augustinians being usually observed within their walls. The black cloak of this Order is still worn, e.g., by the bedesmen of St. Cross. From their original connexion they were sometimes known as 'Commanderies,' of which a typical instance is to be seen in the still existing Commandery at Worcester. In such houses travellers were entertained, and a refuge provided for the sick and infirm. To this might be added the relief of the local poor. (For a magnificent example of this see the account of St. Leonard's, York, in *Cutts' Parish Priests and Their People*, 1898, p. 505.) The Hospital was placed under the charge of a Master or Warden assisted by chaplains or canons, among whose duties was the obligation of saying mass for the soul of the founder. The decay of these institutions set in when they came to be regarded as preferments for the support of the clergy, and the greater part of their funds was diverted for this purpose.

(3) *Chuntries*.—These were not, as is commonly supposed, established merely to provide masses for the souls of the departed. The larger part of the income attached to them was frequently assigned to the relief of the poor (see Gasquet, *Parish Life in Mediæval England*, 1906, p. 96).

(4) *Gilds*.—Often named after some church or patron saint, these societies existed primarily for religious purposes, but included in their scope many works of charity. Help was given to brethren in want, or sick, or wrongfully cast into prison; girls were furnished with dowries; and money was found for the funerals of departed members.

(5) *The Parish*.—In England parochial organization made the relief of the poor one of the special objects of care. One-third of the tithe was especially reserved for charitable uses, and this was augmented by collections in church, and by free-will offerings and bequests bestowed not only by the rich, but by all classes of the parishioners. It was the duty of the churchwardens to administer these funds by making grants or loans to worthy applicants. A common method of laying out such money was in the purchase of a few kine and sheep to form a common parochial stock, the young animals and the milk being sold and the proceeds devoted to charity.

Beside these institutional charities must be noticed the private exercise of almsgiving, of which the obligation was generally allowed by men of substance throughout this period. Among the Saxon kings the almoner was already a regular member of the court (see story of Oswald in Bede, *HE* iii. 7). The custom of appointing a similar official in episcopal households was made a law binding on all Bishops by a constitution of Stephen Langton. At the doors of ecclesiastical and secular notables it was common to have a daily distribution of doles of money or food carried out on a lavish scale. We hear of a Bishop of Ely giving warm meat and drink daily to 200 people; and, as late as the time of Henry VIII., Thomas Cromwell is found showing a like generosity to the multitudes who crowded at his gate. Nor was charity confined to men of great estate. Latimer's father, with a farm at £4 a year, was not forgetful of it (see First Sermon before King Edward VI.). In the supply of such doles a large part was

played by testamentary bequests. By the Council of Chelsea (816) it was decreed that a tenth of a Bishop's possessions should be given to the poor after his death, and this model was widely copied. John of Gaunt ordered that his body should not be buried for forty days, and that fifty marks should be distributed on each of those days, and 500 on the last day. In such bequests the rule of 'first come, first served' was the only one which was followed, with the result that funerals were the happy hunting ground of professional mendicants. The only qualification needed to obtain the dole was attendance at the dirge of the testator. This instance forms a fitting close to our review of the mediæval period; for, while it shows that there was no lack of almsgiving during that era, it illustrates also the weaknesses which made it so ineffective as a cure for social evils—namely, the concentration of attention on the supposed profit it brought to the bestower, and the total neglect of the character of the recipient.

3. *Modern period*.—The transition from mediævalism to the modern view began on the Continent sooner than in England. This was the natural result of the peculiarity which marked the course of the Reformation in England, where it was first political and then religious—an order which was reversed on the Continent. While Henry VIII. and Edward VI. were making it their chief concern to effect a permanent breach with Rome, the German and Swiss Reformers were developing the ethical and religious tenets of the new movement. It is in Germany that we meet with the first direct contradictions of the mediæval principles of charity, shown in three well-defined instances. In 1388 at Nuremberg a charitable fund was opened, from the management of which ecclesiastics were expressly excluded. In 1428 at Frankfort a board was established for the relief of the poor, and directions were given that they were to conduct a strict inquiry into the fitness of applicants for help. In 1520, Luther, in his *Appeal to the Christian Nobility of the German Nation*, denied the right of mendicancy to be esteemed a natural feature of society. The application of these principles where the Reformation prevailed led to the transference of Church property to charitable and public uses. A striking instance of this was seen at Zürich, where Zwingli appropriated the monastic funds for educational purposes, while at the same time he suppressed beggars and allowed relief only for the infirm and aged.

In England, on the other hand, the immediate result of the Reformation was the practical extinction of charity for the time being. The religious houses had, however imperfectly, recognized the duty of almsgiving; but when they were dissolved the revenues were squandered by the king and his worthless courtiers, who seized the estates without any sense of the responsibilities attached to them. The strongest witness to the deplorable results of this may be seen in the sermons of Latimer, of whose laments a sentence from the sermon *On the Ploughers* is a fair summary: 'Charitie is waxed colde, none helpeth the scholer, nor yet the pore.' The attempts of historians to controvert this by adducing the names of schools founded by the early Tudors effect nothing. The sums allotted to such purposes were a mere drop in the great pillage. The results of such a violent revolution were for a time disastrous. It is not fair to say that it created the multitude of beggars who now appeared, for they were largely the offspring of the previous system of doles, by which (in the words of Fuller) 'the abbeyes did but maintain the poor they made.' But the dissolution of the religious houses suddenly flooded the country with hosts of homeless people

before the nation had had time to set up a Poor Law, or private consciences had been trained to dispense alms not only with liberality but also with wisdom. An attempt to remedy this was made in 1536, when an Act was passed ordaining 'that no person shall make any common dole, or shall give any ready money in alms otherwise than to the common gatherings.' But for the moment the country was full of 'valiant rogues' and 'masterless men,' whose threats made this enactment inoperative (see Bosanquet, *Aspects of the Social Problem*, 1895, ch. xiii.). Before the end of the reign of Edward VI. a better day began to dawn. Private charity revived, and individuals took up the good works formerly performed by the religious bodies, e.g. the building of hospitals and the making of roads (cf. G. Herbert, *Thanksgiving*, 'I'll build a spittle, or mend common ways'). In 1551 a legal distinction was drawn between the 'rogues' and 'those who are poor in very deed' (see Fowle, *Poor Law*², 1893, ch. iii.), for whose support a weekly collection was ordered to be made in every church. From this time forward the public relief of the poor belongs to the story of charity organization, and all that remains for the purposes of this article is to record some expositions of the principles which have been held to underlie almsgiving by private individuals.

An examination of typical opinions shows that men have only slowly learned to consider almsgiving from the point of view of the recipient. Although it may not be in the mediæval terms, yet there is always a tendency to give too much prominence to the consequences to the giver. The *Homilies* of Edward VI. and Elizabeth illustrate this. In the First Book almsgiving is treated under 'Good Works,' and it is proved that without faith it is of no effect, that is, to the bestower. In the Second Book, containing a special discourse on almsgiving, we are still confronted with the same point of view. Alms are to be given as pleasing to God, deserving of merit, and productive, through God's approval, of prosperity in this world. This one-sided theory received a notable correction in the writings of Jeremy Taylor. In *Holy Living* (ch. iv. sec. 8) we reach the more balanced consideration which includes both sides. The almsgiver is to acquire a 'true sense of the calamity of his brother,' and those in want are to receive in proportion to their need. No alms are to be given to vicious persons if such help might enable them to continue in their sin. Among the persuasives to almsgiving, the love of God and the example of Christ are the most effectual. Taylor thus marks a great advance towards the recovery of the primitive doctrine which based charity on the debt of the Christian to his Lord, and the right of the needy to ask help. That his teaching was not universally accepted is evident from the pages of another famous book, the *Serious Call* of William Law. In ch. viii. the portrait of the virtuous life of Miranda is completed by a reference to her method of dispensing charity. While her motive is the reflexion that the poor are as dear to God as she is herself, she declines to regulate her gifts by any consideration of the deserts of the recipients. After quoting the text that God makes His sun to rise on the evil and on the good, Law proceeds: 'This plainly teaches us that the merit of persons is to be no rule of our charity.' It is known that he put this principle into practice at King's Cliffe with disastrous results. The only instance in which such a disregard of the character of the recipients could be condoned was in the case of those in prison. The barbarity of the age, as John Howard afterwards discovered, left these poor creatures dependent on private almsgiving for many of the necessities of life, and their

relief was a duty frequently undertaken by the charitable.

This survey of theories of almsgiving points to the conclusion that the true law for it will be found in the gathering up and harmonizing of the teachings of the past. With Ambrose the Christian regards property as a trust, not as an absolute possession. With Thomas he learns that much can be saved for charitable uses by a strict discernment between the *necessaria* and *superflua* among his needs. To this he adds from Jeremy Taylor the motive which differentiates Christian charity from mere benevolence—the sense of a debt owed to the Saviour. This corrects the mediæval mistake; for almsgiving is seen to be not a way of earning redemption, but a natural activity of men already redeemed. The modern contribution seems to lie in taking up and developing the spasmodic attempts of former ages to consider the recipient as well as the giver. The closer study of the example of Christ in the Gospels has shown that true charity must make its first aim the permanent raising of character. This at once deprives of any title to be called charitable all easy bestowal of doles which rests on no knowledge of the recipients. True charity demands careful study of character and personal history, and patience to follow through any effort to help until some lasting result has been produced. The emphasizing of this side of the question is the peculiar achievement of our own time in this sphere (cf. C. F. Rogers, *Charitable Relief*, 1904, ch. i.; Peabody, *Jesus Christ and the Social Question*, 1901, ch. v.).

LITERATURE.—Besides the books mentioned in the article, see Uihhorn, *Die christliche Liebestätigkeit*², 1895 (tr. of first part, *Christian Charity in the Ancient Church*, 1883 (a masterly survey)), and the same writer's art. 'Die Liebestätigkeit in Mittelalter' (*Zschr. f. Kirchengesch.* iv.); Harnack, *Ausbreitung*, 1902 (tr. *Expansion of Christianity*, 1904, vol. i. ch. iii.); Lecky, *Hist. of European Morals*⁸, 1890, i. 62–100; Ashley, *Economic History*³, 1894, bk. i. ch. v.; Ratzinger, *Gesch. der kirchl. Armenpflege*², 1884; art. 'Charity' (Loeb), in *EB*¹⁰; B. K. Gray, *A Hist. of Eng. Philanthropy*, London, 1905, p. 1; R. L. Ottley, *Christian Ideas and Ideals*, London, 1909, p. 226; W. P. Paterson, in the *Expository Times*, vol. vi. [1895] p. 108; and, for modern Rom. Cath. view, art. 'Aumônes,' in *Vacant, Dict. de théol. Catholique*, Paris, 1905.

C. T. DIMONT.

CHARITY, ALMSGIVING (Greek).—The practice of almsgiving among the ancient Greeks cannot be deduced from any general religious or philosophic principle. That is to say, it was not inculcated as an item of a national ideal of conduct, reflected back upon the individual as a command of religious or philosophic sanctity. So much is true, at any rate, of the Greeks of the great age, in whom the instinct of generosity existed only in rudimentary form. It was also affected by their fundamental conception of the relationship between the individual and those various groups (of family, clan, and State) apart from which he was, if not inconceivable, at least shorn of the major part of his *raison d'être* in the world. Hence in Hesiod (*Works*, 327 ff.) the list of principal offences against the social order, all equally exciting the wrath of Zeus, stands as follows: (1) injuring a suppliant or guest,¹ (2) seducing a brother's wife, (3) defrauding an orphan, (4) unfilial conduct to an aged parent. All these turn upon the injury of some member of the household. This group-relationship hardly taught social morality, says Lotze, speaking in particular of family life. For 'special and unique relations bind the members of a family together by feelings which do not flow from general duties of men towards their fellows;

¹ Similarly in Homer beggars and vagrants are under the protection of Zeus Xenios, no less than 'strangers,' i.e. visitors of higher social rank. See *Od.* xiv. 56 *ἔειν*, οὐ μοι θέμις ἐστ', οὐδ' εἰ κακίωι σθένος ἔλθοι, | ἔειπον ἀνιμῆσαι· πρὸς γὰρ Διὸς εἶσθε ἀναγνῆτες | ἔειπον τε πτωχοὶ τε. Here by courtesy the epithet *ἔειπον* is bestowed upon Odysseus, who to look on is but a beggar. See also vi. 207, xiv. 389 and 404 ff., xvii. 483 ff.

these feelings do indeed incidentally enrich life . . . but, so far from illuminating men's consciousness of general moral duties, they only obscure it' (*Microcosmus*, tr. Hamilton-Jones, 1885, ii. 497).

Almsgiving therefore necessarily, so far as the Greeks are concerned, was but a small special derivative of that general form of conduct which may be summed up as hospitality (see HOSPITALITY [Greek]). And even after the birth of ethical speculation the view was too narrowly focused upon the self to lead to any wide conception of the claims of poverty upon wealth. The dignity of his own personality is the lodestar of the 'liberal' (ἐλευθέριος) and 'magnificent' (μεγαλοπρεπής) man of Aristotle's classification. Not until the rise of Stoicism do we find insistence upon the duty of mercy in dealings with fellow-men, based upon an obligation as fundamental as that of justice (Zeller, *Stoics*, etc., tr. Reichel, 1870, p. 296).

In the Homeric world the 'worthless outcast' (*Il.* ix. 648, ἀτίμητος μεταδότης [with Leaf's note]) is an enemy of society (*ib.* 63, ἀφρήτωρ ἀθέμιστος ἀνέστιος, 'banished from tribe and law and home'), and may be slain with impunity. Safety must be found by entering within some other family group, under the regulations and conditions prescribed by custom (cf. xvi. 573 [with Leaf's note], also the story of Adrastus and Cræsus [Herod. i. 35]; Themistocles at the palace of King Admetos [Thuc. i. 136]). The bond of hospitality is a means whereby the individuals of two naturally unconnected groups may be brought into intercourse. One party assumes the rôle of protector of the other. It is from this relationship, the practical exhibition of which was satisfying to the vanity which formed so large an ingredient in the ancient Greek character, that there sprang, on a lower plane, the phenomena connected with beggars and almsgiving exhibited in the somewhat advanced society depicted in the *Odyssey*.

In the *Odyssey* the professional beggar is a recognized inevitable adjunct of the great house (xviii. 1 ff., ἱὸς τῶν πτωχῶν πανδήμιος [with Monro's note]; cf. xviii. 48). He runs on errands, but otherwise is of little use. He is naturally resentful of any intrusion upon his 'pitch' (cf. Hesiod, *Works*, 26, πτωχὸς πτωχῷ φθονεῖ: hence the quarrel between Iros and Odysseus). The significant emblems of the trade were the staff, the wallet hung by a cord, and the ragged, dirty garb (*Od.* xiii. 434 ff.; cf. Aristoph. *Clouds*, 921 f., *Ach.* 432 and 443, ἀτὰρ δέομαι γὰρ πτωχικοῦ βακτηρίου).¹ Equipped with these, the beggar is described as 'going louting through the land asking alms' (*Od.* xvii. 227 f., πτώσων κατὰ δῆμον | βούλεται αἰτιζῶν βόσκειν ἦν γαστέρ' ἀναλτων), or else 'stands about and rubs his shoulders against many doorposts, begging for scraps of meat' (*ib.* 220; cf. 339 f., ἴξε δ' ἐπὶ μελίνου οὐδοῦ ἔντοσθε θυράων, | κλινάμενος σταθμῷ).² Naturally it is food chiefly for which the beggar looks; and Telemachus sets an example to the suitors by giving the pretended beggar Odysseus a 'whole loaf, and of flesh as much as his hands could hold' (*ib.* 343, cf. 365 ff.); but a suit of clothes is promised by Penelope as reward for tidings (*ib.* 557). Odysseus (in *Od.* xv. 319) offers menial service of 'handy man' in return for his keep; so that there were varieties of beggars even then. Iros was evidently a bad specimen, and famous only for his belly (xviii. 2 f., μετὰ δ' ἐκπεπε γαστέρι μάργω, | ἀζηχὲς φαγέμεν καὶ πύεμεν). And so we find Homer familiar with the tramp who lies glibly for entertainment (xiv. 124), and with the

'sundowner' and loafer who will not work (xviii. 357 ff.).

As civilization advanced and the primitive hospitality decayed, the lot of the beggar must have become harder the more almsgiving came to depend upon the capricious impulse of the individual. The ruthlessness of ancient society, in which one must be hammer or anvil, is largely concealed from us by the fact that, with few exceptions, it is only the class which enjoys wealth and power that is articulate; that is to say, ancient literature is mainly aristocratic in origin. Hesiod affords a glimpse of the poverty which subsists upon the grudging alms of neighbours until patience is exhausted (*Works*, 400 ff.). In Athens the *ἐρανος*, or collection taken up to relieve an acquaintance in difficulties, was a form of almsgiving that probably became at times very burdensome (cf. Theophr. *Char.* 6, καὶ ἐν τῇ σιτοδείᾳ δὲ ὡς πλείω ἢ πέντε τάλαντα αὐτῷ γένοιτο τὰ ἀναλώματα δίδοντι τοῖς ἀπόροις τῶν πολιτῶν ἀνανεῖν γὰρ οὐ δύνασθαι). Money so given was regarded as something between a loan and a gift; probably it often was but a thinly disguised alms.

The duty of private almsgiving must, in Athens at least, have been less imperatively felt, owing to the fact that there was in operation a State system of outdoor relief for infirm paupers (*ἀδύνατοι*).³ Its origin was referred to the time of Solon or Pisistratus, i.e. as early as the 6th cent. B.C. (Plut. *Sol.* 31). Persons who were unable through bodily infirmity to earn a livelihood, and had less than three *minæ* (say £12 stg.) of private property, were given a small allowance by the State.⁴ Originally this relief had been confined to those invalidated through military service.⁵ Probably certain other conditions were required to be fulfilled in addition to those specified by our authorities. Citizenship would certainly be requisite, and freedom from *δτιμία* (see ATIMIA); also it must have been required that the claimant had no near living relatives in a position to support him. On the other hand, it appears from the speech of Lysias on behalf of a claimant for relief that the words of Aristotle, 'unable to do anything to earn a living,' cannot have been taken *au pied de la lettre*. Public office was naturally forbidden to recipients of State relief (Lysias, *Or.* xxiv. 13). The list of claimants was scrutinized annually by the Council of Five Hundred, before which all appeared in person. The list of recommendations was then formally sanctioned by the Assembly (Lysias, *l.c.* § 22, ἡ πόλις ἡμῖν ἐψηφίσαστο τοῦτο τὸ ἀργύριον).⁶ The allowance seems to have varied in amount. In the time of Lysias (c. 400 B.C.) it was one *obol* a day (Lys. *op. cit.* § 26, περὶ ὀβολοῦ μόνον ποιοῦμαι τοὺς λόγους); in the time of Aristotle it was two *obols*; an intermediate sum (or possibly the adoption of a monthly dole) is implied in the 9 *drachmæ* (= 54 *obols*) a month, of Philochorus *ap. Harpocration*.

LITERATURE.—The subject does not appear to have been treated hitherto. Scattered notices only are found in connexion with allied topics, as, e.g., beggars in Homer in P. G. Egerer, *Homeric Gastfreundschaft*, 1881. On Athenian State-relief, see Böckh, *Public Economy of Athens*, 1842, i. 342 ff.

W. J. WOODHOUSE.

CHARITY, ALMSGIVING (Hindu).—Almsgiving (*dāna*) among the Hindus is primarily a

¹ It is not clear whether the term *ἀδύνατος* used in this technical sense refers only to bodily infirmity or included also the idea of poverty (Jeab, *Attic Orators*, 1876, i. 249, note 4). There seems no doubt that both ideas were necessarily included.

² Aristotle, *Ath. Const.* 49. 4, γὰρ οὐκ ἔστιν ὅς κελεύει τοὺς ἐντὸς τριῶν μῶνν ἐκτεμνέμενους, καὶ τὸ σῶμα πεπηρωμένους ὥστε μὴ δύνασθαι μηδὲν ἔργον ἐργάζεσθαι, δακνύμεν μὲν τὴν βουλὴν, δίδοναι δὲ δημοσίᾳ τροφὴν εἰς ὀβολοὺς ἑκάστῳ τῆς ἡμέρας.

³ Plut. *Sol.* 81 (ἀ νόμος) ὁ τοὺς περιωθέντας ἐν πολέμῳ δημοσίᾳ τρέφειν κελεύων.

⁴ But the references here may be to the original law ordaining the distribution of relief, while the annual scrutiny and authorization of relief may have been within the administrative competence of the Council without further reference to the Ecclesia.

¹ As afterwards adopted by Diogenes and his brother Cynics (Diog. Laert. vi. 13 and 22, etc.).

² For this distinction between town and country begging, cf. *Od.* xvii. 181, πτωχῷ βέλτερον ἐστὶ κατὰ πόλιν ἢ κατ' ἀγρούς | εἶτα πτωχεῖν. In this country, work might be the price of alms.

religious obligation, and differs in some important respects both in conception and in practice from that which passes under the same name in the West. Of almsgiving, as the bestowal of gifts upon the poor and needy, prompted by a feeling of sympathetic compassion, Hinduism knows nothing. But the habit of generosity, of sharing possessions with others and relieving their wants, is perhaps more wide-spread in India than in any other country. It is clear, moreover, that only where such an obligation is universally recognized and acted upon can companies of wandering ascetics, as in India, move hither and thither without restraint throughout the land, confident everywhere of finding support and having their wants freely supplied. Manu also declares that liberality is the special virtue and duty of men in this Kali age.¹ The only rightful recipients of alms, however, are the Brāhmanas and the various orders of ascetics. These alone have a claim to support and gifts (*dakṣiṇā*) from all other classes of the community; and from such donations merit accrues to the giver, the amount of which is in direct proportion to the value of the gift.

In India, therefore, almsgiving is inspired by a religious motive, the desire to secure personal advantages and reward in a future life. The theories and teaching of the Hindu books leave no room for the play of disinterested generosity; although many Hindus are in this respect better than their creed. And it is only among certain communities of monks, who devote a part at least of their time to charity and the relief of the poor, that anything approaching the Western conception of almsgiving is found.² There can be little doubt that here we should recognize the kindly and humane influence of Buddhism. At festivals also and on occasions of pilgrimage the abbot of a monastery will entertain all comers regardless of expense.³ The underlying motive of the act, however, is in these instances still Indian, not Western or Christian. Generosity is, indeed, enjoined upon monks, as part of their vows. Those who can give nothing else must give their books. Ordinarily, however, monks and ascetics do not bestow, but receive.⁴ And the need and opportunity for almsgiving in the wider sense, within the laity and among the non-Brāhmanical part of the population, have always been met to a considerable extent in India by the usages and institutions of caste and the joint family life, which throw upon the whole circle the burden and obligation of the support of each individual.

As early as the Vedic hymns, gifts (*dāna*, *dātṛa*, *dakṣiṇā*) take a prominent place in the thought and teaching of the poets; and the virtue and merit of the giver are repeatedly emphasized.⁵ In the Vedic literature generally, and in the later *smṛtis*, especially in the Dharmaśāstras and Purāṇas, one of the chief duties incumbent upon a householder is charitable giving (*dātṛtā*, *dātṛtva*);⁶

¹ Manu, I. 86: 'In the Kṛta age the chief (virtue) is declared to be (the performance of) austerities; in the Tretā, (divine) knowledge; in the Dvāpāra, (the performance of) sacrifices; in the Kali, liberality (*dāna*) alone.' Cf. the description of Bhārata Varṣa (India) in *Viṣṇu Purāṇa*, ii. 3. 12:—*dānāni chātṛa diyante paralokārtham*, 'there also gifts are bestowed for the sake of the other world.'

² Barth, *Rel. of India*, p. 213, instances the Kāpṛbāṭas of the Panjāb and Nēpāl. But the same is true of other sects.

³ See, for example, Oman, *Mystics*, etc. p. 260 ff.

⁴ The direction of Vasiṣṭha, ix. 8, that the hermit 'shall only give, not receive,' is, we believe, entirely isolated, and as opposed to the general rule as it is to universal practice.

⁵ e.g. *R̥g. i.* 13. 11, 'May the splendour of the giver be foremost' (*SDE xvi. 9*). Cf. the praise of Rudra, 'the giver of many gifts,' ii. 33. 12.

⁶ Vas. viii. 16, 'all mendicants subsist through the protection afforded by householders.' Liberality is the duty of the first three castes (Baudh. i. 10. 13. 2 ff., Vas. ii. 13. 1, Āpast. ii. 5. 10. 4 ff., where Kṣātrīyas and Vaiśyas are expressly prohibited from receiving alms; cf. *ib.* ii. 8. 20. 1 ff., Baudh. ii. 3. 6. 19, 7. 13. 6, Gaut. v. 32 ff.). Vas. xxix. 1, 'through liberality man obtains

and careful, if not always consistent, definitions are given as to the persons (*dānapātra*) upon whom such alms may be bestowed.¹ Manu lays down distinct and ordered rules on the subject, which, except as interfered with or modified by European influence, govern Hindu practice to the present day.² Such gifts are said to be *dharmārtham*, 'for the purpose of (acquiring) religious merit'; a chapter of the Skanda-Purāṇa bears the title *Dānadharma-vidhī*, 'rules for almsgiving'; and Hemādri devotes the second part of his great work to the same theme.³

Thus all Hindu ascetics live by alms; in contrast with the laborious and self-denying lives of many similar communities in the West, they may not and do not in any case earn their living by work, but are dependent upon the charity of others. The institution and habitual practice of begging on a wide scale, together with the rules regulating it, are of great antiquity in India. And the burden of supporting an army of wandering mendicants, whose lives are unproductive, must always have pressed hardly upon the poorer classes of the population. It was from Brāhmanism that Buddhism inherited the duty of liberality towards those whose lives were devoted to the service of religion, developing and systematizing an ancient principle and placing it on broader foundations. Sākyamuni himself in a former birth had borne the title of *dānasūra*, 'a hero in liberality.' Such practices, therefore, were no novelty in Buddhist ethical and social duties. Jainism also, the second great protestant community of the early centuries, while rejecting the extravagant claims of the Brāhmanas, maintained the right of the devotees and ascetic to support at the public expense.⁴ In neither case was a new principle introduced, but a long-standing custom was sanctioned and continued for the benefit of the ascetic orders and the teachers of religion.

Such gifts were, broadly speaking, of two kinds. Grants of landed estate, dwelling-houses, etc., taxes derived from villages, and tithes, held the first place. More irregular and occasional were the donations of money or food, which at all festivals, anniversaries, household ceremonies, etc., the Brāhmanas received as their perquisites. To the latter class belong the contributions in kind, which the wandering mendicant exacts from the fears or superstitions of the ignorant villager.⁵

all his desires' (cf. 9 ff.); xxix. 17, 'he who gives to a Brāhmana a vessel filled with water for sipping will obtain after death complete freedom from thirst' (cf. *ib.* viii. 4, Gaut. v. 20 ff.). So in the Upaniṣads and elsewhere 'sacrifices and almsgiving' are the special duties of the Brāhmana as *grhastha* (Brh. 4. 4. 22, *Chānd.* 2. 23, *Taitt.* 1. 9, cf. Deussen, *Upan.*, 1906, p. 371 f.).

¹ Vas. xi. 17 ff., the householder shall feed 'three ascetics or three virtuous householders . . . he may also feed pupils who are endowed with good qualities' (cf. *ib.* 27 ff., Gaut. xvii. 1 ff., Baudh. ii. 3. 6. 9 ff., 10. 13. 4 ff., 14, Āpast. i. 1. 3. 26 f., ii. 5. 10. 1 ff.). It is the special duty of the student (*brahmachārin*) to beg alms for his teacher (Gaut. ii. 8. iii. 14 f., Baudh. ii. 10. 18. 4 ff.); for the student not to ask for alms is a sin (Baudh. i. 2. 4. 7; cf. *Sat. Brāh.* xi. 3. 3. 5 ff., *al.*).

² Manu, i. 88 ff., xi. 2 f. Among the six duties of a Brāhmana are enumerated the giving and receiving of gifts, but the last again is forbidden to Kṣātrīyas and Vaiśyas, x. 76 ff.; cf. iii. 95 ff., 126, 132, iv. 31 ff., 192, iv. 220 ff., 'Let him, without tiring, always . . . perform works of charity with faith . . . let him always practise . . . the duty of liberality. . . both he who respectfully receives (a gift), and he who respectfully bestows it, go to heaven'; cf. vii. 82, 85 ff., xi. 6; it is incumbent upon kings in particular to be liberal in gifts, vii. 79, 134-136, xi. 4, 22 f.—even to the extent of bequeathing all their wealth to Brāhmanas, ix. 323.

³ The *Dānakhaṇḍa*; see Barth, *Religions of India*, p. 97, n. 4; Jolly, *Recht und Sitte*, p. 104; A. A. Macdonell, *Sanskrit Literature*, 1900, p. 429 f. *Dānasūti*, 'the praise of gifts,' is the general title of a whole department of Sanskrit literature; see Max Müller, *History of Ancient Sanskrit Literature*, 2, London, 1860, p. 493 f.

⁴ *Āchārāṅga Sūtra*, ii. 1-7, *passim*; J. G. Bühler and J. Burgess, *Indian Sect of the Jainas*, London, 1903, p. 12 ff.

⁵ The facilities for travel afforded by the railways have greatly increased the numbers attending the more popular and celebrated festivals. It would have been expected that the

The *mahādāna* ('great gifts') were ten or sixteen in number. Of these gold was the most important, then estates, buildings, village-taxes, etc. Of gifts in gold the most costly, and therefore the most meritorious, was the *tulādāna* or *tulāpuruṣa*. The donor caused himself to be weighed in the scales against an equivalent of gold, which was then distributed in largess to the assembled Brāhmins. A king of Kanauj in the 12th cent. is said to have repeated this costly donation a hundred times; another example quoted is that of a minister of Mithilā in the early part of the 14th century.¹ Hiuen-Tsiang gives a marvellous account of the benefactions of Śilāditya, sovereign of Kanauj circa 640 A.D., who was accustomed once in every five years to give away in alms all that he possessed.² A similar act of lavish charity was occasionally performed with silver substituted for the more valuable metal. In certain initiatory rites connected with the assumption of the sacred thread a figure of a cow or sacred lotus made of gold plays a prominent part; and this after the ceremony is broken up and the fragments distributed to the Brāhmins or gifted to the temple.³ Similarly after a banquet the royal or wealthy host will at times bestow upon his guests the costly dishes of gold and silver that have been employed in the feast. Grants of land or revenue to monastic institutions or to Brāhmins have always been frequent in India. Such grants are recorded as early as the inscriptions of Aśoka; and, according to the legend, the same emperor in his later life had to be restrained almost by force from ruining himself and his house by his extravagant generosity.⁴ Similar gifts and dedications are far from being uncommon at the present day. To provide free meals for Brāhmins is also an act of great merit, the virtue of which increases with the number of Brāhmins fed. On a less scale this is done at every household ceremony, anniversary, or feast; and at the great festivals large provision is made, and numerous companies of pilgrims and ascetics gather together, and are entertained often for several days. The example of Uṣavadāta is quoted, who, in a cave inscription attributed to the 1st cent. of our era, boasts that he provided annually for the wants of 100,000 Brāhmins, with gifts of 100,000 cows, sixteen villages, pleasure-grounds, tanks, etc.⁵ In ancient times such records are numerous of kings who maintained a number of Brāhmins at their own cost for a prolonged period, or even for life. And, like the monastic orders of the Middle Ages in Europe, the Indian orders of monks became rich in the possession of estates, 'property belonging to the god,' *devasva*, *devasthāna*, in some instances a considerable proportion even of the land and revenue of a State passing into their hands.

In the North of India what might thus be termed systematic almsgiving, donations more or less in the nature of a regular contribution or tithe for the support of communities or individual teachers, *gurus*, holding official positions as recognized heads of a sect or school of thought, are now less usual than in the South. The *gurus* themselves exercise a less wide and powerful influence. In the South regular fees are exacted, and every means short of legal or actual compulsion is adopted to ensure payment. These *gurus* go

fees to the officiating priests would have increased in like proportion. This does not seem to be the case. And the somewhat curious explanation is offered that the pilgrim now visits many shrines, and impartially distributes among them gifts which were formerly concentrated on one altar.
¹ Barth, p. 97, n. 3; Jolly, p. 105.
² Beal, *Buddhist Records of the Western World*, 1906, i. 214; V. A. Smith, *Early History of India*, 1904, p. 280 ff.
³ W. Crooke, *Things Indian*, 1906, p. 499 f.
⁴ See art. AŚOKA; V. A. Smith, *Aśoka*, Oxford, 1901, p. 193 f.
⁵ *ASW* iv. 99 ff., quoted in Jolly, p. 106.

on circuit through the principal cities of their dioceses, and their visits are made the occasion for demanding the recognized fees and gifts. The formal grants also to religious institutions more usually than in the North take the form of revenues assigned for the support of the resident monks or priests. And, as far as the motive and aim of the donor are concerned, such grants are hardly distinguishable from the more indiscriminate and irregular largess practised at the festivals or in the country districts.

In the case of private gifts the rule was laid down that no one was so to impoverish himself by his liberality as to leave wife or children destitute.¹ Other regulations prescribed a limit of a thousand cows,² defined the fees which might be required,³ or forbade the acceptance by one of a gift which had been refused by another,⁴ or the parting with a gift on the day on which it had been bestowed.⁵ The recipients, moreover, were carefully graduated according to their worth;⁶ and upon some it was altogether a sin to confer presents.⁷ In theory also it is obligatory upon every twice-born man, after he has lived the life of a householder, *grhastha*, and begotten a son to carry on his line, to part with all his goods and possessions to Brāhmins, and to go forth homeless and resourceless, adopting the life of an anchorite in the forest, *vānaprastha*, and later that of a wandering mendicant, *sannyāsin*, begging his food from door to door. Such mendicants ordinarily possess nothing but an alms-bowl, made out of a coco-nut or sometimes of brass, with a water-pot, and in some instances a staff and rosary. Instances have not been unknown, even in recent times, of men of education and influence and wealth, who have elected to abandon all, and devote the closing years of their life to poverty and religious contemplation, dependent for support upon the charity of their fellow-countrymen.⁸

Almsgiving is also practised by Hindus in the form of gifts and endowments for hospitals for animals. These foundations are often of considerable antiquity. At Benares and elsewhere, sick, maimed, and diseased cows are provided with shelter and food by the munificence of pious donors and the daily offerings of the faithful.⁹ The total volume of such charitable gifts in India must be very considerable.

LITERATURE.—*Sacred Laws of the Aryas*, tr. G. Bühler, *SBE*, vols. ii. xiv.; Manu, *SBE*, vol. xxv.; J. C. Oman, *Mythics, Ascetics, and Saints of India*, London, 1906, p. 41 f., ch. xi., and *passim*; A. Barth, *Religions of India*², London, 1889, pp. 97 f., 274 f.; J. Jolly, *Recht und Sitte*, 1896, p. 104 ff. See also artt. ASCETICISM, MONASTICISM.
A. S. GEDEN.

CHARITY, ALMSGIVING (Jewish).—The teaching of the Apocryphal literature faithfully reflects the spirit of the OT. Ben Sira exhorts to charity: 'Let it (thy money) not rust under the stone' (Sir 29¹⁹). Alms 'shall fight for thee better than a mighty shield and a ponderous spear' (v. 18). But charity is to be thoughtful and considerate: 'Defer not to give to him that is in need,' for to do so is 'to add more trouble to a heart that is provoked' (4⁸; cf. 29⁸). The quality and virtue of charity, too, are determined by the kindness that goes with it: 'Lo, is not a word better than a gift? And both are with a gracious man' (18¹⁷). On the other hand, the needy borrower is reminded that he also has duties (29³²); while the poor generally

¹ Bṛhaspati, 15. 3; Nārada, 4. 4, quoted in Jolly, p. 105.
² *Satapatha Brāhmaṇa*, 4. 5. 8. 14, cf. ff.
³ *Ib.* 5. 2. 4. 9, 3. 1. 4, al.
⁴ *Ib.* 14. 1. 1. 32.
⁵ Vas. iii. 8 ff.; Manu, iii. 96 f., 123 ff., 148, iv. 31, etc.
⁶ Manu, iii. 133, 141, 151 ff., al.
⁷ Oman, p. 11 note, quoting from *JRAS*, 1901, pp. 346-348; Monier-Williams, *Brāhmanism and Hinduism*⁴, 1891, p. xxif.
⁸ The Anna Pūrṇā, or Cow-temple, at Benares was erected in 1725 by a Rājā of Poona.

are taught the beauty of independence: 'Better is the life of a poor man under a shelter of logs than sumptuous fare in another man's house; it is a miserable life to go from house to house' (29^{22, 24}). The Book of Tobit is an exhortation to almsgiving, which, it declares (To 4¹⁰ 12²), 'delivereth from death.' The Maccabees, after victory, first set aside a share of the booty for the wounded and for the widows and orphans, and then divided the residue among themselves (2 Mac 8²⁸). Philo (*de Caritate*, 17-18) inculcates the broadest view of charity. It is a debt due to all men, including strangers, slaves, and enemies. Josephus, too, declares (*c. Apion*, ii. 29) that Moses laid down the following duties as due to one's neighbour without distinction: giving him fire, water, and food; showing him the road; burying the dead.

The obligation of charity is especially emphasized by the Talmudic Rabbis. It outweighs, they declare (*Sukkah*, 49b; *Baba bathra*, 9a), all other duties. It is one of the pillars of the world, i.e. of society (*Aboth*, i. 5). By the side of the poor stands God Himself, pleading for His hapless children (*Midrash Rabbah* to Lv 25³⁵); and he that feeds the hungry feeds God also ('Agadath Shir Hashirim' in *JQR* vi. 696; cf. Lowell: 'Who gives himself with his alms feeds three: himself, his hungry neighbour, and Me'). Charity blesses the giver even more than the recipient (*Gittin*, 61a). Even the poor must give charity (*ib.* 7b). But the widest interpretation is put upon charitable duty. Greater than almsgiving, says the Talmud (*Sukkah*, 49b), is *gemiluth chasadim*, i.e. benevolence in the largest significance of the term, especially that which takes the form of personal service. It comprises seven things: feeding the hungry, clothing the naked, tending the sick, burying the dead and comforting the mourner, ransoming captives, educating orphans, and dowering poor brides. The soul is asked concerning these duties at the last judgment (*Midrash Tehillim* to Ps 118¹⁸; cf. the interesting parallel in Mt 25³⁷⁻⁴⁷). In three things, add the Rabbis, *gemiluth chasadim* surpasses almsgiving: no gift is needed for it but the giving of one's self; it may be done to the rich as well as to the poor; it may be done not only to the living, but to the dead (*Sukkah*, 49b). He that studies the Law, but fails to do these acts of love, lives without God (*Abodah zara*, 17b). Benevolence, moreover, must be proportionate to the circumstances of the giver and the recipient alike. The giver must devote to charity at least a tenth of his income, but not more than a fifth, lest he come to seek charity himself (*Kethuboth*, 50a). Clothing must be given to the naked, furniture to him who lacks it, a spouse to the unmarried (*ib.* 67b). If the man has fallen from affluence to indigence, and was wont to ride a horse, and to have a slave running before him, he must have both horse and slave. But, say the Rabbis, 'thou art commanded to give him only "sufficient for his need" (see Dt 15⁹); thou art not enjoined to enrich him' (*Kethuboth*, 67b).

Appeals for charity must be scrutinized in order to defeat imposture, but not too strictly. A stranger who says he is hungry, and asks for bread, is to be relieved without inquiry; if he asks for clothes, investigation must precede relief (*Baba bathra*, 9a). But, according to one Rabbi, 'We ought to be grateful to impostors, seeing that, by assisting them, we atone for our neglect of the deserving' (*Kethuboth*, 68a). Among these impostors, sham cripples are mentioned (*Peah*, viii. 9; *Kethuboth*, 68a). Itinerant beggars should be relieved with small gifts only (*Baba bathra*, 9a). If they ask for food, they should be given a loaf of bread of not less than a specified value; if they ask for lodging, they should be given a bed, oil, and

pulse, to be supplemented on the Sabbath by three meals, fish, and vegetables (*ib.* 9a; Mishn. and Toseph. *Peah*, viii. 7). If the applicant is well known, the assistance must be commensurate with his former station (*Kethuboth*, 67b). If a poor man is averse to accepting a gift of money, it must be offered to him under the pretext of a loan, or of a present sent by a friend (*ib.*). But if a man has money, and asks for charity in order to save it, he must not be assisted (*ib.*).

The niggardly who refuse to give charity, or to give proportionately to their means, must be coerced by the authorities (*beth din*), who, if need be, must have the offender beaten until he does their bidding (*Kethuboth*, 49b). On the other hand, they must forbear to apply to a man who gives when he cannot afford to do so (*Baba bathra*, 8b). Even children must give small sums in charity (*Baba kamma*, 119a). Charity, moreover, begins at home. One's parents come first, then brothers and sisters, then the poor of one's town, lastly those living elsewhere (*Baba mezia*, 71a; *Tana d'be Eliyahu*, 17). A woman must be helped before a man, age before youth, the weak before the strong (*Menorath Hamaor*, iii. 7. 2, 8). He who goes on business to another town must help to support the poor of the place (*Megilla*, 27a). Charity must be extended equally to Jew and Gentile (*Gittin*, 61a). The duty of ransoming captives takes precedence in all benevolent obligation (*Baba bathra*, 8b); the materials for building a synagogue may be sold in order to fulfil this duty (*ib.* 3b). In giving charity, regard must be had for the self-respect of the recipient. 'Greater is he that lends than he that gives, and greater still is he that lends and, with the loan, helps the poor man to help himself' (*Shabbath*, 63a). Maimonides (*Hilc. Mattenoth Ani'im*, 10. 7 ff.) enumerates eight degrees of benevolence, the highest of which he assigns to the kindly help that saves the poor from pauperism. Nor is charity sufficient in itself; kind thoughts and words must go with it. To give liberally to the poor, but with sullen look, is to rob the deed of all virtue; to be able to give nothing, but to add to the confession of this inability a word of sympathy for the applicant, is to make 'the heart' of the needy 'sing' (*Baba bathra*, 9b; *Midrash Rabbah* to Lv 25³⁵; Maim. *op. cit.* 10. 4-5; cf. *Aboth d' R. Nathan*, ed. Schechter, Vienna, 1887, 24b). The best charity is that done in secret (*Baba bathra*, 9b); and it is related (*Shekalim*, 5. 6) that in the temple there was a chamber called the 'Chamber of the Silent,' where the rich placed their alms, and the poor received them, in ignorance of each other's identity. 'He that gives alms publicly is a sinner' (*Hagiga*, 5a). The denunciation in the Gospels (Mt 6²⁸) of the hypocrites who sound a trumpet when they give alms was echoed or anticipated by the Rabbis. Almsgiving was a special feature of the observance of a fast-day; another was the sounding of the *shophar*, or horn (*Sanh.* 35a; *Berakhoth*, 6b). Possibly this will explain the above statement in Matthew, which charges the hypocrites with sounding a trumpet when giving charity.

But, while benevolence is extolled, the poor are exhorted to suffer all possible privation rather than accept charity. Independence and self-help are Talmudic ideals. 'Flay a carcass in the street for a pittance, and be beholden to no man' (*Pesahim*, 112a). And the Jewish grace after meals includes a supplication to be spared the shame of having to accept 'the gifts of flesh and blood.' 'Among the greatest Rabbis,' says Maimonides (*loc. cit.* 10. 18), 'were hewers of wood and drawers of water, builders' labourers, ironworkers, and smiths; they asked nothing of their congregation, and would take nothing when aught was offered to them.' But

great as charity is, integrity is better still. One must be just before one is generous. 'Pay thy debts,' says a mediæval writer, 'before thou givest alms' (*Sepher Chasidim*, Warsaw ed. 1879, § 454).

A highly organized system of poor-relief existed in the Talmudic period. Its main features were a daily distribution of food and a weekly dole of money. The former was called the *tamchus*, or 'dish,' the latter the *kuppah*, or 'chest' (Mishn. *Peah*, viii. 7; Jerus. *Peah*, viii. 7). The funds for both distributions were compulsorily collected from the community by two or three men of unquestionable probity, and their administration entrusted to three others, who carefully investigated the merits of the applicants (*Baba bathra*, 8a; *Shabbath*, 118b; *Abodah zara*, 17b). They were expressly enjoined to perform their duties with all possible consideration for the feelings of the poor (*Kethuboth*, 67b). Both distributions survived to a much later age (Maim. *loc. cit.* 9. 3). In the pre-Christian and early Christian centuries hospices also existed, which provided shelter and food for necessitous wayfarers (*Aboth d. R. Nathan*, ed. Schechter, 34; *Soṭa*, 10a). Further, the *hekadesh*, or hospital, is met with (in the 11th cent. for the first time), which served all through the Middle Ages both as a poorhouse and as a hospital for the sick and the aged as well as for the stranger. These institutions (the need of which was increased by the number of Jews made homeless by the Crusades), aided by private charity, gradually superseded the *tamchui*; but the *kuppah*, in some form, necessarily survived. Offerings for its maintenance were made in the synagogue, especially on joyous or sad occasions, and collections in its behalf were taken at banquets and funerals. A special charity-box was carried about from house to house when a death occurred in the congregation. A similar box was carried round the synagogue during service on week-days. Pious Jews, moreover, made a point of giving alms before beginning their morning prayers. The more convivial among them would 'tax their pleasures' for benevolent objects. Thus a 15th cent. Jew is mentioned who 'gave a gold piece in charity for every extra glass of wine he drank.' But he taxed his self-denial also; for, if he pretermitted one of the obligatory three meals on Sabbath, he paid half a gold piece. He carried the practice into almost every phase and incident of his life, and so 'salted his wealth with charity.' The Scriptural ordinance of the tithe was also scrupulously obeyed by the devout Jew in the Middle Ages. In the 13th cent. societies began to be established in various parts of Europe for one or more of the seven objects enumerated above in connexion with the term *gemiluth chasadim*, and cognate organizations exist in Jewish communities all over the world at the present day. These societies, together with the old-fashioned hospitality offered to the poor (*Aboth*, i. 5), tended to keep down begging, which was rare in mediæval Jewry. But the practice had greatly increased by the 17th cent., and speedily grew into an intolerable evil. The *schnorrer*, or professional beggar, became a familiar and disagreeable figure in every Jewish community. His importunities and impudence have been immortalized in Zangwill's *King of the Schnorrers*. Modern charity organization among the Jews of civilized countries has now, however, almost deprived him of his occupation.

LITERATURE.—Israel Abrahams, *Jewish Life in the Middle Ages*, London, 1896; Morris Joseph, *Judaism as Creed and Life*, London, 1903; *J.E.* artt. 'Alms' and 'Charity.'

MORRIS JOSEPH.

CHARITY, ALMSGIVING (Roman).—The earlier literature of Rome contains but few statements bearing on either the theory or the practice of relieving the necessities of the poor out of the

superfluity of the rich; but beneficence, in whatever form, was as necessary to the existence of an ancient as it is to the existence of a modern State. In the dim early time the need for almsgiving was to a great extent obviated by the strong bonds which linked men together in associations such as the *gens*, the tribe, and the family. Later, when organizations became less and the individual more, poverty was alleviated by public assistance in many forms, such as the distribution of corn, provisions, and many other necessities, at the cost of the exchequer, not only at Rome, but in other cities. The volume of this assistance grew continually to the end of the 3rd cent. of the Empire. The municipal life of the Roman Empire, and the *collegia*, or guilds, which were closely connected with it, flourished mightily during the same period, and caused a great outflow of private wealth into public channels. Probably in no age, not even in our own, have men spent their accumulated resources so freely for the benefit of their fellow-men. But many of the objects sought by the rich men, such as the provision of amusements and the beautification of the cities, have no connexion with the subject of this article.

The ancient Roman view of life was narrow and hard, and the ancient Roman religion had few ethical precepts. But, although neither Greek nor Roman religion did much to inculcate benevolence, its practice has never been entirely severed from religious sanctions. As soon as the old Roman type of character, exemplified by Cato the Censor, began to be softened by the influences of Greek culture, the deeply-rooted idea that *parsimonia* was the most cardinal of virtues gave way before the increasing moral attraction of benevolence. The great orator, Crassus, supporting, in 106 B.C., the cause of the Senate against that of the Equestrian body, eulogized the senators for the use which they made of their wealth in the redemption of captives and the enrichment of the poor (*Cic. de Off.* ii. 63). But not until Hellenism had thoroughly penetrated Roman educated society was beneficence generally regarded as virtuous. Horace's question, 'Why is any one in want who does not deserve it, while you have property?' (*Sat.* ii. ii. 103), would have appeared hardly sane to the ordinary Roman two centuries earlier.

This revolution in sentiment, visible far and wide in the later literature, was due mainly to the spreading influence of Greek philosophy, which permeated society and subtly changed the thoughts even of men who loathed its very name. But it was Stoicism, in its later forms, when it acquired more and more of a religious tone, which, almost exclusively, urged on the educated Romans (and through them the uneducated) in the path of humanity. It does not concern us here to show how the Stoics reconciled the individualistic and the altruistic elements of their faith, which at first sight seem to stand in glaring contrast. The derivation of the human race from God, and, as a corollary, the brotherhood of men, whether Greeks or barbarians, bondsmen or freemen, were fervidly preached by Stoic masters, and by their Roman disciples. 'The whole duty of man is to fear the gods, and to help his brother men' (Marc. Aur. vi. 30), 'even the sinner' (vii. 21, etc.). 'We are all members of a great body; Nature has made us akin by birth,' said Seneca, and 'you must live for others, if you wish to live for yourself.' By Epictetus the duty of humanity was pressed so far as to be hardly practicable, and to be, as a recent writer has said, 'Quaker-like.' The practical outcome of these doctrines was a real sense of responsibility for the employment of wealth, which became characteristic of the propertied Roman, from the good Emperors downwards. The mitigation of

the bitterness of poverty was now regarded as the first duty of the State. The fashion of bestowing this world's goods for the benefit of those who had little of them affected widely those in whom the love of notoriety was the strongest motive. But many inscriptions attest the practice of beneficence in its purest shapes. The *Corpus Inscriptionum* supplies the best corrective to Juvenal's envenomed account of the relations existing in his time between rich and poor. Among motives which prompted benefactions, the desire to perpetuate the memory of the beloved dead was, as in our time, not infrequent. These benefactions take different directions; they provide for many material advantages, such as food and clothing, wine and oil; more rarely for education or for medical aid; very frequently for the nurture of free-born boys and girls. We must not forget that for one inscription recording such liberality, which has come down to our time, a hundred may have perished, and for one charitable action originally recorded, a thousand may have been carried out without record. The range of practical benevolence in the early centuries of the Roman Empire has rarely, if ever, been realized by historians.

The foundations known by the generic term *alimenta* are attested by inscriptions more numerous and important than any others. The decline of population in Italy led to many private, as well as public, efforts to arrest the evil. In the age of Augustus, who established permanently the famous *ius trium liberorum* (of which a rudimentary form had appeared in the legislation of Philip V. of Macedon, and in Caesar's agrarian law of 59 B.C.), a citizen of Atina in the Volscian country gave property, the revenues of which were to be distributed to the poor, as inducements to rear children, instead of exposing them, according to the horrible Roman custom, or selling them, a proceeding legalized in extreme cases even by Constantine (*CIL* x. 5056). A coin of the Emperor Nerva, of the date A.D. 97, commemorates a similar act of generosity on the part of that Emperor. Nerva, seated on his chair of state, points with his right hand to a young boy and young girl, while a female figure representing Italy stands between them. The inscription is 'tutela Italiae,' which avers that the Emperor protects Italy's future by providing for a succession of free citizens. Nerva's liberality was greatly extended by Trajan, on the same lines. A well-known relief discovered in the Forum in 1872 gives a vivid presentation of the Emperor's generosity. Two inscriptions, one from Veleia, in the valley of the Po, the other from the neighbourhood of Beneventum, give some details of the Imperial foundation, which seems to have benefited every district of Italy (*CIL* xi. 1114,

ix. 1457). Another inscription describes Trajan as having thus taken thought for 'the eternity of Italy,' and some of his coins bear the legend 'Italia restituta.' We know that the example set by Nerva and Trajan was followed by Hadrian, by Antoninus Pius, whose wife Faustina gave her name to girls who were beneficiaries ('puellae Faustinae'), by Marcus Aurelius, and by Alexander Severus. (The reliefs in the Villa Albani at Rome, picturing the *puellae Faustinae*, are familiar to every visitor who is interested in the Imperial history.) But by the time of Constantine these foundations had been swept away, mainly by the civil commotions. It is of interest to note that the children who benefited were not massed together in orphanages, but were left in the hands of their parents. Supervision was exercised by officials of the municipalities, who administered the revenues, which were charged on land. Even private benefactions of the kind were naturally entrusted, in accordance with the Roman temperament, to municipal authorities. Doubtless the desire of Nerva in authorizing local corporations to accept inheritances and legacies, was to encourage rich private persons to imitate his example. Unfortunately the decay of the municipalities involved the ruin of the foundations also. Pliny the Younger gives us in one of his letters an interesting account of his own liberality to Comum, his native town (*Ep.* vii. 18). There is reason to believe that many such foundations were established by citizens not only inside, but outside Italy. Sometimes alimentary as well as other benefactions were attached to the *collegia* or gilds (see art. GILDS [Roman]). In connexion with these gilds, it must be mentioned here that they were not, in themselves, charitable institutions, though, indirectly and incidentally, they did much to soften the hardships of poverty, and even of slavery.

The common idea, therefore, that charity as a duty was not recognized in the ancient world is mistaken. But, of course, benevolence received an infinitely stronger, purer, and more universal impulse when Christianity prevailed. The famous forty-ninth letter of the Emperor Julian is proof that the best men of the heathen world keenly felt the superiority of Christian as compared with non-Christian beneficence. See also CHARITY (Christian).

LITERATURE.—J. P. Waltzing, *Les Corporations professionnelles chez les Romains*, Louvain, 1895-1900, and *Les Corporations romaines et la charité*, Louvain, 1895; A. de Marchi, *La beneficenza in Roma antica*, Milan, 1899; Esser, *De pauperum cura apud Romanos*, Campis, 1902; V. Duruy, *Hist. of Rome*, Eng. tr., London, 1886, vol. v. pt. ii. pp. 521 ff., 638; S. Dill, *Roman Society in the last Cent. of the Western Empire*, London, 1898, and *Roman Society from Nero to Marcus Aurelius*, London, 1904; C. S. Loch, *Charity and Social Life*, London, 1910, p. 80. J. S. REID.

CHARMS AND AMULETS.

Introductory and Primitive (B. FREIRE-MAR-RECO), p. 392.

Abyssinian (W. H. WORRELL), p. 398.

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Teutonic.—See MAGIC (Teutonic).

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CHARMS AND AMULETS (Introductory and Primitive).—An *amulet* is a material object worn or carried on the person, or preserved in

some other way, for magico-religious reasons, e.g. to cure disease, to give strength, 'luck,' or general protection to the possessor, or to defend